1224 Church
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THE GENERAL CONVENTION OF 1895

The Living Church

A Weekly Record of its News its Work and its Thought

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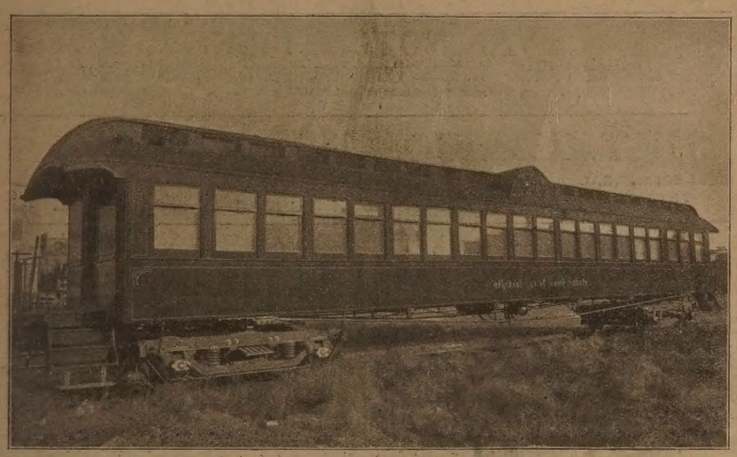

BISHOP WALKER'S "CATHEDRAL CAR"

The most unique cathedral (bishop's chair) in the world is doubtless the railway car in which the Bishop of Northern Dakota carries the Gospel to the remotest hamlets of his vast jurisdiction. Nearly every town of the State is located on the line of one of the several railroads that were constructed in the early days in advance of population. Since the "invention" of this church on wheels, several others have been put on the road in different parts of the world. A witty layman has named it the "car-thedral," but the appropriate title inscribed on this episcopal chariot is "The Church of the Advent."

Bishop Walker writes: "The cathedral car is again on its round. For a period of nearly three months it has been flitting from point to point in North Dakota. In the course of this group of visitations I have visited 63 different places, held 126 different services, and delivered 132 sermons and addresses. I have baptized 13 individuals, and confirmed 21. The aggregate of men and women attending the services was between 3 500 and 3 600. In these different journeys hither and thither I traversed 3 172 miles within the State of North Dakota.

"Never before in my journeys have interest and enthusiasm been so great. The worship is even heartier than in the past. The congregations are very heterogeneous. Men in their shirt sleeves have been present again and again. Barefooted boys, colored people, Indians, large numbers of the class of men denominated 'tramps,' unbelievers, and agnostics have appeared at the services.

"Again and again, when the car was thronged, men have crowded its vestibule and stood on the platform and the steps. Often has a congregation half as large as that within the car sat on the grass or stood on the ground on either side of it. Sometimes 20 or more of the so-called 'tramps' have stood or sat in the neighborhood of the car while the service was proceeding, and they were as orderly and decorous and attentive as those within its doors."

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St. Hilda's Hall is an incorporated institution, now beginning its ninth year. The location is the beautiful Glendale Valley, six miles from Los Angeles. It is connected with that city by daily trains. The Southern Pacific trains also stop at Tropico station, a short drive from the Hall. The grounds are ample, and well laid out with shrubbery and flowers. There are fine tennis and croquet courts, and the school stands apart from all other buildings. Facilities for healthful exercise are abundant. The house is large and elegantly furnished, with rooms in suites, giving the rare advantage of parlor and bedroom. There has never been a case of serious illness.

Bishop Nichols says that "situated in a charming country, with the most favorable kind of Southern California climate, with educational facilities that need only be examined to be appreciated, as they are afforded by Miss Darling and her assistants, many parents will be glad to know of this school."

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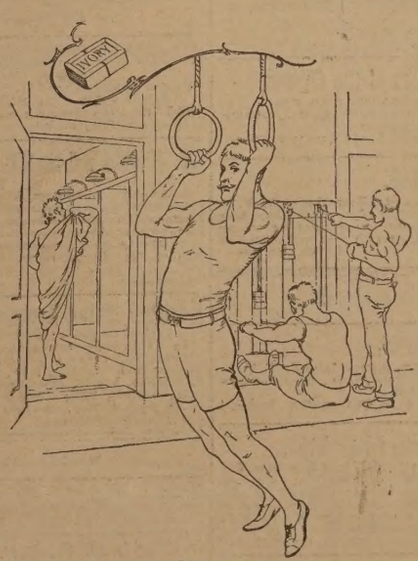

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M. 9.

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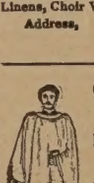

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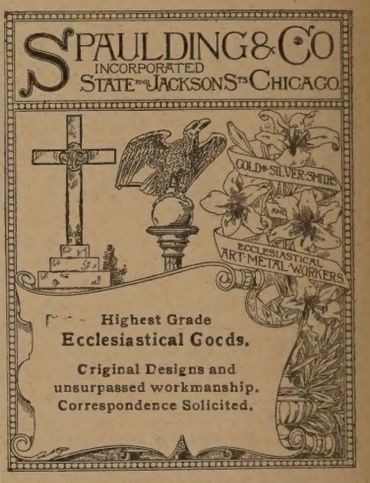

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ST. MARY'S HALL, FARIBAULT, MINN.

The Living Church

Saturday, October 12, 1895

The General Convention of 1895

The Opening Service

Gethsemane church, Minneapolis, was filled to its utmost capacity at the opening services of the General Convention on Wednesday, Oct. 2d. Temporary galleries have been erected to accommodate the throng of visitors, while the floor of the church is reserved for the deputies. The arrangements for the Convention are quite good, and reflect much credit upon the local committee. The Knickerbacker Memorial House, adjoining the church, furnishes accommodations for the committees and officers, as well as a spacious hall for the House of Bishops. Minneapolis has welcomed the Convention with gracious hospitality. The weather is delightful, and the deputies seem to be much pleased. This Convention is notable for the fact that it meets at the head waters of the Mississippi valley.

The services at the opening were conducted with impressive dignity. The old use of parcelling out the Communion Office among many bishops has been abandoned—let us hope, forever—and there was but one celebrant of the Holy Mysteries, with his assistants in the Epistle and Gospel. The altar was vested in white, with six office and two Eucharistic lights. The music was very well rendered by the fine vested choir of the church. At certain points in the services, the voices of the choir were lost in the volume of sound from the vast congregation as it joined in familiar chants and hymn tunes. The procession entered the church a few minutes after eleven, preceded by the crucifer and choir. The Rev. J. J. Faude, rector of Gethsemane church, the Rev. Dr. Hart, secretary of the House of Bishops, and the Rev. Dr. Hutchins, secretary of the House of Deputies, followed the choir, preceding the Bishops in order of consecration.

The Bishop of Minnesota, in the absence of Bishop Williams, acted as presiding Bishop, and was the celebrant of the Holy Communion. The Epistle was read by the Bishop of Maine, and the Gospel by the Lord Bishop of Rupert's Land. The sermon, which will be found below, was by the Bishop of Western New York. After the blessing, the *Nunc Dimittis* was sung while the remaining elements were reverently consumed, and the procession retired with the recessional hymn 510.

The Sermon

"*The Disciples were called Christians first at Antioch.*" *Acts xi: 26.*

This text opens the record of universal evangelization. It announces the Christian era which, beginning with the Incarnation as its epoch, becomes the base for computing time among enlightened nations. He from whom we are thus named, had been "the Desire of nations." From the inspired lyrics of Isaiah the sibyl had caught and diffused the prophecy. Borrowing from both, the genius of Virgil enlarged it, not knowing what he sung.

This is the people "called Christian, first at Antioch." On such a text may I speak nothing unworthy, lest I should be profane and break the third commandment, by invocation of the Thrice Holy Name. Amen.

Let the psalmist complete the prophecy of his own Imperial Child, as the Light of the World. "It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again, and there is nothing hid from the heat thereof." From Antioch to Minneapolis; to San Francisco, and thence to the Orient again; over the Pacific, shines on every meridian, the Sun of Righteousness. St. Paul appropriates the psalmist's words, and claims their intent, for the apostolic mission: "Their sound is gone out into all lands, and their words into the ends of the world." Even so, dear Lord! And here, this day, are thy servants, witnesses of Thy power to promise and to fulfill. There was "a handful of corn, high upon hills," when He left the eleven and ascended from Olivet; behold "how it shakes like Lebanon," and is green, in fruitfulness, o'er all the earth. Well nigh 19 ages have passed, and, as the First century touches the Twentieth, here are we, the same people who were "called Christians first at Antioch." Of all Catholic Churches God has made the Anglican communion, the representative of the Christians—our solemn worship, the apostolic priesthood, and the pure Oblation, are here unchanged. Identical by conservation of form and continuity of transmission, no other ministry is ours than that of men like Timotheus and Titus who were charged to hand it down. The divine assurance has proved true; the gates of sheol have not prevailed against it. Were the Christians of Antioch with us to-day in bodily presence, nothing essential in our liturgic rites would be to them new or strange. In Psalter and Litany and Eucharist, they would recognize the traditions of Jerusalem where, with one accord, "they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers." Are there any other Christians in America who can say the same? God be praised if there are. Marvelous fidelity of Christ to Christians. To Him be all the glory.

Brethren, beloved in the Lord, you are here to endow your country with the Nicene Faith and with Catholic Christianity. It is yours to enrich the people with the Athanasian idea of God; with the institutes of Church polity formulated by Cyprian; with those principles of the primitive Christianity which Franklin eulogized as fundamental for civil constitutions. All these have been commended to American thought by patriotic and learned Americans. Oh! the duties and privileges which are ours in this ancient communion; in this Church of Bede and Alcuin, of Oswald, and of Alfred; of the grand succession of bishops and presbyters, who, with faithful laymen, laid the foundation of English and American freedom, and whose lives and characters were reproduced in our colonial presbyters and laity, in our Washington and Jay, our White and Seabury, in our Hobart and Whittingham. I give you joy of your glorious calling to enter into their labors, and to perpetuate their triumphs as soldiers of the Cross. In life, in death, and for evermore, may we be good and faithful servants, like those from whom we have derived the unspeakable blessings of our holy religion.

1. *Discipleship.* If we are Christians, like these at Antioch, it is because we, like them, are "disciples;" instructed by the lively oracles wherein is the pattern of the mount. To get the Scriptures first, and then to understand them aright, we must be "followers of the churches of God," which in Judea (I Thess. ii: 14), were made the normal example for conformity; a tribunal of appeal against any innovation. Concerning all novelties in faith it is enough to say: "We have no such custom, neither the churches of God." By this rule was recognized and settled the canon of the New Testament Scripture, and by the same rule must be accepted the Apostolic Episcopate. The maxim of Vincent of Lerins is Scriptural in all its points. The unalterable is creed, "the Faith once delivered to the saints," and that only is Catholic in doctrine and discipline which goes back to Antioch. The *Quod Semper* is therefore the ultimate test. Not by local example of any patriarchal see, not by general acceptance in Orient or Occident severally, but by Christians "everywhere." Not by some Christians everywhere, but "by all" the faithful in all the churches. Not for any matter, however good in itself, can Catholicity be claimed, if it cannot stand the ultimate test, "always." Nothing can be imposed upon, or required of, any, as terms of Catholic communion, which is not sustained by these three conditions. Nothing, therefore, which falls short of each one of them can be Catholic. The Nicene Creed meets these conditions. A novel creed, manufactured by a spurious council only 300 years ago, is therefore a mere counterfeit. To call it Catholic is a vulgar misnomer. Instead of "always" it is of yesterday; instead of "everywhere" it is local; instead of "by all" it is the product of a lawless conventicle of Italians. In America it has no claim to mission; and we are here to show, in glorious contrast, what Catholicity means, and who are the Catholics.

2. *Called Christians.* Here is the glorious idea of Christendom. Let me linger awhile on the almost confounding thought suggested by the conjunction of such names as Antioch and Minneapolis, the Mississippi and the Orontes. What a geographical marvel; or, historically, what a composite of novelty, raw and recent, with antiquity, the most stale and effete. But how much it is a greater thing to recite the Psalter here, or here to rehearse the Nicene Creed, than ever it was in Syria or Bithynia. With us is the triumphant fact. There it was but the "patience of hope." For them, Catholicity was a limited expression. The "ends of the earth" meant the Ganges on one side, and the Pillars of Hercules on the other. But here, 1900 years later, in regions remote beyond their utmost dreams, and which, with domains yet farther west, have been added to Christendom within our own lifetime; here—with what rapture the Militant Church may sing: "His domain shall be from sea to sea; from the river unto the ends of the earth; and all the earth shall be filled with His majesty." Yes, and with what a shout would we add the Psalmist's response: "Amen and amen."

To these ejaculations are appended remarkable words: "The prayers of David, the son of Jesse, are ended." Is this but a leaden note: a mere colophon, to signify the exhaustion of the poet, or the close of his contribution to holy writ? Nay, rather they are a golden climax; "words that burn;" but, more, they are "thoughts that breathe." They are inspiration, superlatively uplifted.

King David has outlined the eternal empire of his greater Son. He has foreseen and heard before, in prophetic inspiration, something of our "*Te Deum*," or the creed of the Christian Church. What he has prayed for, and foretold, in song is more than realized. "All the earth shall be filled with His majesty." Yes—but—what is this? Suddenly—from far beyond the capes of Europe and Africa, from over wastes of waters—there come upon his ear, out of "long futurity," perhaps, our own worship of this day; the hymns and confessions of a people, which was "to be born; whom the Lord hath made." He is overwhelmed by what he sees, and faints in his marvelous illumination; he seems, like the Apostle, "caught up into Paradise." No more can be asked or hoped for.

> "Visions of glory, spare my aching sight;
> Ye unborn ages, crowd not on my soul."

The daughter of David shall take up his forsaken harp, and tell the rest in her *Magnificat;* but "the prayers of David, the son of Jesse, are ended."

3. *Antiochans,* says the text. It surprises us at first that the Holy City should so soon give place to the wicked capital of the Seleucids, and be made, by apostolic inspiration, the radiating centre of the gospel. But, consider what this implies. The apostles' task was the pulling down of strongholds, the taming of barbarians to submit to the easy yoke of Christ. This movement indicates their reliance upon the power of the Spirit, and a sublime confidence in their resources, as partakers of his manifold gifts. They begin with the citadel of Asiatic infamies, where priests, like those of Astarte and of Moloch, still disseminated the doctrines of devils and multiplied their lascivious and cruel devotions. Even the city of the Cæsars was less pestilential than the Syrian metropolis. With what intrepid faith in the salt of the gospel the little company of apostolic missionaries undertook a healing of the waters, at the sources. From the port of Antioch issued the mission of Barnabas and Saul, and soon the Tiber itself ran limpid from the infusion. Seek no further the solution of the paradox, when we reflect how soon, in spite of persecutions most cruel and persistent, Antioch realizes Sampson's riddle: "Out of the eater comes forth meat, and sweetness from that which was rank." In immediate succession to the apostolic age, it had for its bishop, Ignatius, the dauntless martyr, who goes triumphing to Rome, to be thrown to lions in the Coliseum. There, too, St. Chrysostom succeeds him, and preaches under the shadows of Mount Silpius, where the Christian oblation deposed the idolatrous incense of which the last whiff had been wafted from its summit, the expiring breath of an extinguished Polytheism.

The Jew and the Greek were now to be made one in the Catholic Church. This was the consummation of St. Peter's primacy in the apostolic college, while as yet the gospel was to the Jew first, as afterwards to the Gentile. To Cephas was now adjudged the apostleship of the circumcision, and while St. James presided at Jerusalem, he took his way over the great road that opened from Syria to the Euphrates where he ministered to Parthians and Medes and Elamites, whom he had baptized at the first Pentecost. From Babylon he dates his letter to Hebrews of the dispersion in Asia Minor. In another who was "not a whit behind this chiefest of the apostles," in one who had been last—were now fulfilled Christ's words, and St. Paul was made first. To him the world-wide commission for all the Gentiles was committed by the Master Himself. It is he who plants the cross on the Acropolis. It is his to gather the inorganic congregation of Jews and proselytes in Italy, and to found the Church upon the Palatine. He presses to the utmost bounds

of the West; evangelizes Spain, and either personally, or by his immediate converts, makes even Britain a trophy of the Cross. To him our own, and all the Latin Churches, with the possible exception of Milan, trace their origin. To him we owe it, in the far-reaching purpose of the Master, that we are Christians and gathered here to-day, where the name of this apostle is so providentially set forth in the adjacent city of St. Paul. Let it remind us that the vast Anglo-Catholic communion of which we are members is pre-eminently the Pauline school of the modern age. Such it will prove itself, I trust in God, in the century which is about to open. And as it will open with many tokens of promise and hope to all mankind, let it be our sole ambition in this council, in all humility to provide for it; to do our appointed work, and leave results to God.

4. *Antioch necessarily introduces Ignatius.* He was a contemporary of the Apostles, and the earliest witness to what they established as the constitution of the Catholic Church. From the Orontes he follows St. Paul to the Tiber, preaching the same Gospel, maintaining the same system of corporate unity, which is embodied in St. Paul's Epistles; and dying, like St. Paul, a witness to the Roman world, he is devoured by wild beasts in the Coliseum, that epitome of Rome's grandeur and her crimes. It is not the gladiator that I see before me, in that majestic amphitheater. I see Christ's martyr, butchered, indeed, "to make a Roman holiday," but a conqueror because a victim; with his last breath dooming the whole estate of Roman idolatry to perish where he died, and its Cæsars to perish also, that Christ alone might reign in universal empire.

Now, what does Antioch teach us in the testimony of Ignatius? He teaches the infant Church to beware of divisions and philosophic schools, and "false brethren unawares brought in." He assumes that Christ founded a society, and gave it organization; that he had not left his doctrine, like another Socrates, to be shaped by academies, and tortured by sophists, each one "drawing disciples after him." Christ as a living King: reigning as the Son of David; enthroned in our humanity in the heavens, but present everywhere by his Vicar, the Holy Ghost, with a corporate fellowship, his visible Church. The Apostles were all gone to their blessed repose; but the success of their institutions was now apparent in the organic unity of all the Churches. The martyr warns them against factions and separatists. In his view, bishops, presbyters, and deacons, were the Lord's gifts unto men for the work of the ministry. In steadfast communion with these, the believer is safe in the body of Christ, a body "fitly joined together, and compacted in every part." In antagonism to the sect-spirit, and the individualism of "many masters," here is the Church idea, and it comes to us from primitive Antioch. Our only Master is Christ: His only Vicar the Holy Ghost, speaking infallibly in the Holy Scriptures, of which the witness and keeper is the Apostolic Church. In that one communion, every local Church holding the one Lord, one Faith, one Baptism, professes the Faith once delivered to the saints, which is unchangeable and always to be maintained by fidelity to the apostolic canon: "But ye, beloved, remember the words which were spoken before of the apostles of Christ." In the second Epistle of St. Peter, and in the Epistle of St. Jude, we have the same rule of faith which is formulated by St. Vincent of Lerins: "The Holy Scriptures as interpreted always, everywhere, and by all;" this is the Gospel once delivered and not to be altered. We are here to re-assert these principles as those more or less forcibly asserted by Anglicans from the earliest times, and finally made the base of that Catholic restoration which was effected by our martyrs and confessors in the sixteenth century.

5. "*Physician, heal thyself.*" Everybody has a right to rebuke our inefficiency, and the manifold defects of our character, as stewards of such ineffable treasures which it is our duty to give to all people. Faithful are such wounds, let us accept them always. God forgive us; we are unprofitable servants and deserve such censure as Christ himself uttered against Laodicea. But even Laodicea had all that Christ bestowed upon the apostles and their successors, with the keys of the kingdom, and this American Church has the same. The Christians of Antioch were not too proud to be learners; they were "the disciples." When men find the word of God they become practical Christians by learning the "way of God." Both are clearly revealed, and closely conjoined in the Scriptures; in the two together we have the Catholic religion. "Go on and make disciples," there is our commission; and we are here to fulfill it. Americans are largely a Christian people, blessed with the Scriptures, and with many an eloquent and mighty Apollos to teach them much of its practical meaning. But as to the "way of God," they are at the mercy of many masters, crying: "Lo, here, and lo, there!" It is our mission to persuade them, as Aquila and Priscilla did a greater preacher than all these eloquent doctors, to sit at the feet even of mere catechists who can teach them "the way of God more perfectly."

And for this sort of catechetical work we are well prepared. Here is the Book of Common Prayer. I affirm what nobody can logically refute, that as a practical compend of the Catholic religion, whole and entire, it is the grandest, clearest, and most comprehensive answer that can be given to every one that asketh: What and where is the Catholic religion?

Among Christians who have received like precious faith with us, and who accept with us the Scriptures, the Creed, the Sacraments, what hinders a return to unity? Is it not, when reduced to ultimate analysis, that love of father and mother, of kinsfolk and acquaintances, in short, of personal relations—a love so amiable, dutiful, and praiseworthy in itself, that nobody can marvel at it, much less censure it save only when the love of Christ should constrain us to love him more than all these? For suppose Christian unity could regain all the resources of men and means now engaged in local rivalries, if not in wraths, strifes, and pernicious emulations; suppose it might show all our faith and work concentrated on the evangelization of the heterogeneous populations of our great republic; who can refrain from the conviction that angels would sing alleluias over thousands born in a day, instead of only, now and then, here and there, "over one sinner that repenteth?"

For the first time in the annals of our great triennial council, we are convened in the valley of the Mississippi, that mighty basin which drains alike the Alleghanies and the Rockies and stretches well nigh a thousand leagues from east to west, through a "land which the rivers have spoiled." Looking back to a scene of which I ventured to remind our Board of Missions, three years ago, I recur to it briefly, for a momentary comparison of past and present. A contemporary of Bishop White in my boyhood, I am spared, beyond all anticipation, to refer again to him as I saw him in '32, when our House of Bishops surrounded their Primate at the altar of St. Paul's in New York; a college of apostles, most venerable indeed, but truly "a little one" for so great a field. The eloquent Coadjutor-Bishop of Pennsylvania was then reminding them that there was "yet very much land to be possessed;" but it never entered my imagination that in 1895 the little one could have already become thousands; much less that the same great triennial council would be gathered to-day at the "Falls of St. Anthony," at that time rarely heard of except as beyond the limits of ordinary travel, and even of adventurous exploration. Neither my good angel whispered, nor did any inward conception of my own suggest, that at such a date as this, and in parts then unknown, it might be mine to stand, as the preacher stood that day, to fulfill a similar task. If the retrospect overwhelms me with personal emotions which it would be unbecoming to particularize, I may yet give vent to my gratitude and joy, when I find myself here speaking to deputies, lay and clerical, who represent every State and Territory of the Republic, and the divers jurisdictions of their several bishops now conterminous with its entire domain. And turning to you, my venerated fathers and brethren in the episcopate, what do my eyes behold, under the presidency of Seabury's worthy successor, a prelate pre-eminently gifted with many of his characteristics, and not less with those which graced the patriarchal White? Here are bishops three-score and ten, whose zealous ministrations are not only extended from Florida to Alaska, but over oceans east and west, to Africa and Asia. In '32 only eight bishops, all consecrated by his hands, were grouped about their president; foreign missions were not as yet organic features of our work; but that very year this fruitful vine beside the well of life began to emulate the blessing of Joseph, and now its "branches run over the wall."

We are gathered, then, at a point most favorable for solemn revivals of the past, and I had almost said for a Pisgah prospect of our future. Here at the sources of that river, "The Father of Waters," we look southward, along the meridian of our riparian dioceses, toward the gulf, 1,000 miles below; a monitor to us that there is half a continent beyond Darien, and that the two Americas must yet be made one in Christ, by Nicene conformity and true evangelization. To this effort, as by the man of Macedonia, we are beckoned by the Southern Cross that shines below the equator over redeemed souls; and reminds us who dwell under the Northern Crown that "the heavens declare the glory of God." In these constellations the firmament is lettered as with a creed. It displays the suffering Lamb of God, and not less the conquering Messiah, "on whose head are many crowns." Here, too, while the eastward view of our older dioceses helps us to measure our progress and calls us to augment our resources for a larger supply of men and means, we turn to the westward survey with more profound ideas of our responsibilities. We have extended the mission from Antioch to our 90th meridian, but we halt not here. Our faithful pioneers have met the Russo-Greeks in Alaska, and along the coast have planted outposts toward Mexico. How wonderful the thought that from the Golden Gate of our furtherest West the Antiochian mission has been carried over the Pacific, till the Orient is met once more in Asia! There our bishops are offering to Japan and China the same Gospel, and in all respects the same religion, which was ministered by Paul and Barnabas. Once more we find new beauty in the Psalmist's prophecy of the sun of righteousness, coming forth like a giant to run his course. "From the uttermost parts of the heavens it runneth about to the end of it again." I thank God, then, that here we are met, like a bannered host, face to face with the foes of God, confronting the perils of campaigns and counting their cost. I am persuaded that to some forms of primitive soldiership we must resort again; among them to the holy celibate of volunteers, making no rash vows, but accepting the gentle appeal of the Great Captain.

"He that is able let him receive it." Glorious examples we have had of this sort. Minnesota and Wisconsin were penetrated by missionaries who bore the cross along Indian trails and planted the parish and the parsonage, not for themselves but for others. Is heroism like this to be found no more? Is there not a call for enlistments on such principles; for deacons and younger presbyters to consecrate their youthful energies, at least to fields that are white to the harvest, while laborers are few? But God direct us all to know, each one his personal duty, while we pray: "Lord, what wilt thou have me to do?" And in this spirit may the council that now opens be directed to practical results. In revising our organic and functional canons, "may the ancient customs prevail" over whatever may have been found in our system no longer expedient, though pardonable as the experiment of a Church greatly reduced in strength, and emerging from a furnace of afflictions, a hundred years ago. And may the Lord our God be with us as he was with our fathers in those days when they beheld our altars in the dust, our resources confiscated, and our flocks as sheep without a shepherd. Happy if we shall meet the necessities of our times as those venerable men met theirs; happy if children's children shall rise up and call us blessed, with such good reasons as now turn our own hearts to the fathers with gratitude and love unfeigned; happy if we may share with them the Master's "well done" in that day when the just who live by faith, and lose their lives to find them, shall receive their great reward. Thank God, we look for the resurrection of the dead, and the life of the world to come.

Wednesday, Oct. 2d.—First Day.

At the close of the impressive opening services in Gethsemane church, the bishops returned to the Knickerbacker Memorial House, and on being called to order by the Bishop presiding, the Rt. Rev. Dr. Whipple, the bishops who had been consecrated since the preceding session of the Church in General Convention were introduced to the House by one of the consecrating bishops, respectively. These bishops were the Rt. Rev. John McKim, D.D., Missionary Bishop of Tokyo, Japan; the Rt. Rev. Frederick Rogers Graves, D. D., Bishop of Shanghai, China; the Rt. Rev. Thomas Frank Gailor, D. D., Bishop-coadjutor of Tennessee; the Rt. Rev. John Hazen White, D. D., Bishop of Indiana; and the Rt. Rev. Frank Rosebrook Millspaugh, D. D., Bishop of Kansas.

The Rev. Dr. Hart was re-elected secretary, and his appointment of assistants was confirmed. The Lord Archbishop of Rupert's Land and Primate of Canada was introduced to the House by Bishop Whipple, and the Archbishop, who had been a fellow of the University of Cambridge, and had labored in his hard see since 1865, responded to the Bishop of Minnesota's words in the happiest vein. The Bishop of Qu' Appelle, Dr. Burns, also responded to the welcome extended to him.

The recess for lunch at the Hampshire Arms followed. On the re-assembling of the House the Rt. Rev. William C. Doane, Bishop of Albany, was elected chairman, and assessor to the Presiding Bishop. Several matters especially relating to the filling of the vacant missionary sees occupied the attention of the House till the hour of adjournment.

The House of Deputies was called to order by Dr. Hutchins, the secretary in the previous Convention, and the roll was called, after which the Rev. J. J. Faude, of Gethsemane church, rose to nominate Dr. Morgan Dix, of Trinity church, New York, for the office of president of the House. He said:

"The House of Deputies in 1886 made the hazardous experiment of electing a new man for its president, in the midst of that important legislation incident to the revision of our Book of Common Prayer. Long before the sessions of that House had been ended, it was seen that no mistake had been made. Each succeeding Convention became more proud of its president. I suppose, Mr. Secretary, that a president of this House of Deputies is already elected, and that the action we are about to take is of the most formal character, and in every sense of the word *pro forma*. I have the honor to place in nomination for office of the president of this House of Deputies, the Rev. Morgan Dix, D.D., of New York."

The Rev. Dr. Leffingwell, of Illinois, and Mr. J. A. King, of Long Island, were then appointed by the secretary to conduct the president to the chair.

Dr. Dix spoke as follows: "My beloved brothers and gentlemen of the House of Deputies. I am at a loss for words to express my appreciation of your kindness in having thus for the fourth time elected me to preside over the sessions of this House. It is an honor of which any man has just reason to be proud; far more than that, my dear brothers and friends, it involves a responsibility so great as to be painful. The councils of the Church of Christ (and this, I

take it, is part of her councils) have been, under Divine Providence, the means of asserting and defending the Faith, and making all provisions necessary for the maintenance of law and order throughout the community of the faithful. As Christians and Churchmen we cannot doubt that the Holy Spirit guides the actions of these representative assemblies, the effects of which are felt so far, so widely throughout the world. To be called upon to preside in such a council is a task from which one might well shrink, which no one, I think, can approach without a profound sense of dependence upon the powers above; and then, let me add (and you know how much I mean by that) with continuous faith in the sympathy, the kindness, and consideration of his brethren.

"Matters of great importance are to come before this Convention. Three years ago the revision of the Book of Common Prayer was happily brought to conclusion. Now we have the kindred topics of the revision of the Constitution and Canons—a work bristling with difficulties—a work on which opinions are very widely divided. We have the extension of the missionary work of the Church, the cause of Christian education, the cause of Christian unity. These and other problems confront us, and let it be our prayer that the Holy Ghost will be very near us to guide us in our deliberations, to the glory of God, the good of His people, and the edification of the Church.

"We meet in one of the great cities of the West. There are those here to whom it will be a new experience, and I don't think it is too soon for us to express our thanks for the very cordial reception that has been accorded to the members of this Convention in this great, this beautiful, this wonderful city; to express our obligations thus far in advance of the evidences of constant care and forethought shown in the making of all arrangements for our reception.

"We are here surrounded by the evidences of the power, the wealth, and influence of the great West, and I am sure we shall go to our homes—those at least who come from the East—with the feeling that it is our duty under God to do all that we can to promote the cause of the Church and to strive for its extension in places wherein so much of the promise and hope for the future appear.

"And, brethren, may I say one word, as man to man, Christian to Christian? Have we not all reason to be grateful that, in the providence of God, there are taken out of our lives these three weeks which we are required to dedicate entirely to the work of the kingdom of heaven? Life is so fully absorbed with our ordinary tasks, so taken up with undue attention to things temporal, it seems to me that if we can take one solid portion out of our lives and give it to God, in work for His Church, it is so much saved from loss; if we, as I trust we do, go into our work with the intention of carrying it on with the least possible loss of time, with that loving sympathy which, thank God, has characterized the actions of this House ever since I have had the honor of being its president, ever working with the loving inclination to be courteous, kindly, thoughtful, and diligent in our business, I see no reason to doubt that this Convention may serve to promote that peace most valuable in the history of the Church.

"Thanking you once again, my dear reverend brethren and brethren of the laity, for your kindness, and relying upon your good will, with the promise to serve you as well as I know how, I now accept the position to which you have elected me, and take the chair."

The next thing in order was the choice of a secretary, which was quickly effected. The assistant secretary was directed by unanimous vote to cast the ballot of the House for the Rev. Charles S. Hutchins. The Rev. J. J. Faude, of Minnesota, and Hon. George F. Edmunds, of Vermont, were then appointed a committee to wait on the House of Bishops and inform them of the organization of the House.

Hon. George C. Thomas, a lay delegate from Pennsylvania, presented a resolution, seconded by the Rev. Arthur Lawrence, of Massachusetts, directing the secretary to telegraph the regret of the House of Deputies to the Presiding Bishop at his inability to be present, and expressing sincere wishes for his recovery.

Dr. Eugene Hoffman, on behalf of the Joint Committee on Revision of the Constitution and Canons, announced the report of the committee ready for consideration, and presented a resolution naming the report as special order of the day for 11 A. M., Thursday, and to continue until disposed of. In reply to a question, Dr. Hoffman stated that the report to be made would differ from the printed one only in a few verbal alterations. Dr. Hoffman's resolution was then put and carried.

The Rev. J. J. Faude introduced a resolution fixing the time of sessions. According to its provisions, the House will meet each day from 9 A. M. to 5 P. M., with an intermission of an hour and a half, beginning at 1 o'clock. On Saturday the House will adjourn at 1 P. M.

The Rev. J. J. Faude then offered a resolution thanking the Bishops for the famous Pastoral Letter of 1894, and requesting them to secure its publication in the journals of the Convention. Dr. F. P. Davenport, of Tennessee, offered a substitute, which also adopted the letter as a true and Catholic definition of the doctrine of the Incarnation and of the inspiration of the Scriptures, and instructed the Committee on the State of the Church to request the Bishops to publish the letter along with the Pastoral of 1895, or separately, as they saw fit. In explanation he said:

"The resolution offered by Mr. Faude expresses exactly the thought I had in mind when I came here. I have brought that resolution with me. My amendment simply combines two thoughts; first, that this House accepts that Pastoral Letter as a statement of the faith of this Church; and second, a formulation of it by the Convention."

The Rev. Dr. Greer asked that the resolution and amendment be placed upon the calendar, and the Chair then stated that the objection of any member would necessitate the placing of the resolution and amendment upon the calendar, and that would therefore be done.

The invitation of the Bishop and Assistant Bishop of Minnesota, and the Mayor and City Council of Faribault, to visit that city on Oct. 12th, was then read by the secretary, and W. H. Lightner, of St. Paul, spoke briefly, explaining the reasons for the excursion. The invitation was unanimously accepted.

The Rev. Mr. Faude extended the invitation of the Bishop and Assistant Bishop of Minnesota to a reception at the West hotel. Dr. Wm. Prall, of Michigan, moved that at 12 o'clock noon, Oct. 3, the House receive the bishops and delegates of the Provincial Synod of Canada, and it was carried.

Dr. F. P. Davenport introduced another resolution, instructing the committee on Christian Unity to print for the information of the House, all correspondence held on the subject with other Churches, and all replies to the Chicago declaration adopted by other Churches. The resolution was at his request placed on the calendar.

On motion of the Rev. Mr. Faude, the chair was directed to appoint a committee of two clergy and two lay delegates to inform the visiting delegates and bishops of the Canadian Church of the time for their reception by the House, and to escort them. Dr. Wm. Prall, of Michigan; the Rev. Harry P. Nichols, of Minnesota; A. J. C. Snowden, of Massachusetts, and John Marshall Brown, of Maine, were appointed as the committee.

The secretary announced his assistants and they were confirmed. All officiated at the last Convention, and are reappointed. They are: Assistant, the Rev. Henry Anstice, D.D., Rochester; second assistant, the Rev. Edward W. Worthington, Cleveland, Ohio; third assistant, the Rev. Carroll M. Davis, St. Louis, Mo.; fourth assistant, the Rev. Wm. C. Prout, Herkimer, N. Y.

On motion of the Rev. Dr. Taylor, of Springfield, the House adjourned.

Thursday, Oct. 3rd.—Second Day

At the opening of the morning's session, the President announced the Committees of the House, as follows:

On the State of the Church, chairman, the Rev. Dr. Duncan, of Louisiana.

General Theological Seminary, chairman, the Rev. Dr. Littell, of Delaware.

Domestic and Foreign Missionary Society, chairman, the Rev. Dr. Leffingwell, of Maine.

Admission of New Dioceses, chairman, the Rev. Dr. Richards, of Rhode Island.

Consecration of Bishops, chairman, the Rev. Dr. Hoffman, of New York.

On Expenses, chairman, Mr. Sowdon, of Massachusetts.

Unfinished Business, chairman, the Rev. Dr. Beatty, of Kansas.

On Elections, chairman, the Rev. Dr. Locke, of Chicago.

Prayer Book, chairman, the Rev. Dr. Perkins, of Kentucky.

Christian Education, chairman, the Rev. Dr. Bliss, of Vermont.

Memorials of Deceased Members, chairman, the Rev. Dr. Alsop, of Long Island.

On Amendments to the Constitution, the Rev. Drs. Huntington, of New York; Harwood, of Connecticut; Elliott, of Maryland; Mr. Faude, of Minnesota; Dr. Stone, of Chicago; Messrs. Wilder, of Minnesota; Woolworth, of Nebraska; Mills, of Newark; Edmunds, of Vermont; Bennett, of Massachusetts; Stiness, of Rhode Island; Gilbert, of Springfield; Miller, of Georgia.

On Canons, the Rev. Drs. Davenport, of Tennessee; Eccleston, of Maryland; Mann, of West Missouri; Bates, of Ohio; Taylor, of Springfield; Fulton, of Pennsylvania; Morrison, of Albany; Messrs. Burgwin, of Pittsburgh; Ingalls, of Maine; Lyman, of Chicago; Battle, of North Carolina; Lightner, of Minnesota; Stetson, of New York.

Memorials were presented from the dioceses of California, Maryland, and Kentucky, asking for division, and from the missionary jurisdiction of Northern Michigan, asking that it be admitted as a diocese.

The Rev. Dr. Prall, of Michigan, next presented a resolution inviting the House of Bishops to meet with the deputies at noon to receive the deputation from the Provincial Synod of Canada. The resolution used the words, "American Church," evidently as a distinction from the Canadian branch, but a delegate from West Virginia moved to substitute the words, "Protestant Episcopal Church of the United States," which, after a little discussion, was lost by a vote of 82 to 222. The resolution was then adopted.

Samuel Mahone, a lay delegate from Iowa, presented resolutions expressing fraternal greetings to the northern Minnesota conference of the Methodist Church, now in session in the city, which were objected to by a delegate from Newark, and allowed to lay over for a few minutes, when they were adopted by a *viva voce* vote.

At the hour of 11, as arranged by the action of the House Wednesday afternoon, the report of the Joint Commission on Revision of the Constitution and Canons came up as the special order of the day. Dean Hoffman, of New York, as chairman of the Commission in the House, called for the order, then took the platform, and addressed the Convention.

He dwelt on the importance and magnitude of the task which had fallen to the hands of the Commission, the discrepancies and inaccuracies which had required their attention, and the success which had in the main attended their efforts. The Commission had worked hard and conscientiously, and although not unanimous, everything proposed had been indorsed by a majority of their number. Suggestions had been received in great number, many of them valuable, but the Constitution was now all ready for submission to the Convention. Suggestions were still being received on the canons, which were still under consideration by the committee. He then suggested that in order to consider the report in detail, the House go into committee of the whole, and followed up his suggestion with a motion to that effect.

Dr. Fulton, of Pennsylvania, made a strong speech against the motion, taking occasion to review the work of the Commission, not, as he said, to express a personal opinion on the merits of the changes, but to impress the body with the vast perplexities and troubles ahead of them in consideration of the report. Mr. Stiness, of Rhode Island, offered a substitute resolution, referring the report of the Commission to the committee of the whole, subject to the action of the House. The motion prevailed by a vote of 135 to 130, and the House went into committee of the whole.

Mr. Joseph Packard, a lay deputy from Maryland, was called to the chair by President Dix, and Dr. Hoffman proceeded to read the declaration preceding the Constitution, as prepared by the Commission.

The Rev. James S. Stone, of Chicago, opposed the whole declaration, and said: "It has been well stated by the chairman of the Joint Commission that the members of this Commission will be allowed to object to any part of the report as they may see fit. It was a wise reservation. To speak for myself, as one of the members of the Joint Commission, there certainly is division of opinion in the Commission. If I could have had my voice I should have preferred there should be no preamble to the Constitution whatsoever. I should prefer to have the document begin as abruptly as our fathers in their wisdom saw fit to begin the present Constitution of the General Convention. I am not impressed with the idea of the sublime dignity of the Constitution. For instance, I do not think it should begin with a solemn invocation, as it does. The Church does not ask the General Convention, now, or at any time, to state its position as a part of the Holy Catholic Church. The Church exists independent of the General Convention, and I contend that we do not need a declaration of this kind to set forth truths and principles which the Church necessarily holds as a part of her very life. If it were necessary that such a declaration should be placed in the Constitution, I should contend that this is utterly inadequate. It undertakes, in a document which can be changed at the will of the Convention, to set forth principles and omit principles. I am not so sure that, if adopted, the order in which it is arranged is correct. I, for one, should most earnestly hope that the very first part of the declaration should be, not the creeds or the councils, but Holy Scripture itself, in the very forefront. I should desire to have, further, something stated concerning the principle of the liturgical worship of the Church which guards the integrity of the Faith, insuring that Faith and expressing it. Seeing, then, that this declaration is inadequate; seeing that I believe it to be unadvisable (for I am not convinced, in spite of the great growth of the Church, that we, at the end of the nineteenth century, are wiser than the men at the end of the eighteenth century), it is unnecessary to set forth a declaration.

"The preamble does not set forth whether this is the Constitution of the Church or of the General Convention. The two things are entirely distinct.

"Perhaps it may seem strange for me to thus oppose the chairman of the Commission on this point, but the chairman understands very well that the members of the committee hold in reserve the right to do so. There are other points in the Constitution, perhaps, that when the time comes I shall protest against as earnestly as I have strength to do it. Against this, I strongly protest, and therefore move as an amendment to the resolution offered that the preamble be laid upon the table."

The Chair ruling that the committee of the whole has no power to lay on the table, the Rev. Dr. Taylor, of Springfield, indorsed the remarks of Dr. Stone, and said that as a motion to table cannot be entertained, he desired to place the matter in the hands of the committee by offering a resolution; that all of the declaration between the words "assembled" and "taking order" be struck out, the effect of which would be to reduce it simply to a preamble enacting the Constitution as amended.

Mr. Burgwin, of Pittsburgh, moved that the committee rise and report progress and ask leave to sit again, in order to put the rules in satisfactory shape. The motion prevailed, and the chairman reported progress.

Dr. Hoffman at once moved that the rules of the House be referred to the committee on rules, for revision for the use of the assembly when sitting in committee of the whole.

The hour of 12 having arrived, the business in hand was dropped for the reception of the Canadian deputation.

The House of Bishops and the Canadian delegation having been received, Bishop Coxe took the chair and introduced successively the Archbishop of Rupert's Land, the Primate of Canada; the Rt. Rev. Dr. Burns, Bishop of Qu' Appelle; the Very Rev. James Carmichael, Dean of Montreal; the Very Rev. J. Grisdale, Dean of Rupert's Land; Mr. M. Wilson, Q. C., of Toronto, and Mr. A. H. Brock, of Windsor, who in turn addressed the Convention. At 1 o'clock the House rose.

The Convention was called to order at 3 o'clock and Hill Burgwin, chairman of the committee on rules, reported the same for the committee of the whole which were in vogue at the last Convention during the consideration of the revised Hymnal. The report was adopted.

The House then went into committee of the whole and took up the amendment offered by Dr. Taylor at the close of the morning session. The Rev. Dr. Spalding, of Alabama, said that as a code for the self-government of the Church, it needed no declaration to the public at large.

The Rev. Dr. Elliott, of Maryland, thought it a serious question whether this General Convention had power to establish or authorize a Constitution. The General Convention is authorized to amend only. The General Convention of 1786 passed a resolution that it be recommended to the deputies of the next General Convention to establish a Constitution after the Church had obtained bishops. They did not establish a Constitution until they were empowered to do so. It seemed to him that it would be a very serious thing to use the language of establishing or adopting a Constitution as the Convention is at present situated. Mr. Robert, of Missouri, said: "We are competent in the matter. Suitable power was conferred in the first Convention."

Mr. Burgwin, of Pittsburg, knew of no resolution calling for action which would bring the matter in tangible shape before the House. He asked if any resolution had been appended to the report. Dr. Hoffman explained that the Commission prefixed no resolution to the declaration, as it was not a part of the proposed Constitution. When the Constitution itself came up for consideration, it would be introduced in regular form with such resolutions.

Judge Prince, of New Mexico, moved to strike out the entire declaration. After a few more remarks by Mr. Burgwin, the motion was carried *viva voce*, one solitary "no" being heard.

Dean Hoffman now read the first two articles of the report which it is proposed to substitute for the first three articles of the present Constitution. Upon motion of the Rev. Dr. Egar, the title was changed from "Constitution" to "Constitutions," by a vote of 147 to 104.

Dr. Hoffman then took up article 1 of the Constitution, explaining the changes section by section.

Dr. Davenport, of Tennessee, rose to open the discussion. He called attention to the grave importance of the work in hand, and moved that the articles be taken up section by section.

Taking up section 1 of article 1, Mr. Johnson, of Colorado, presented a resolution substituting the word "convention" for synod in the first line.

The Rev. Dr. Jewell, of Milwaukee, thought the term "synod" objectionable, as being Eastern instead of Western, and a Presbyterian term applied to a subordinate body. It is an Anglican term used in Canada, where the system differs from ours.

J. N. Carpenter, of New Jersey, moved to substitute the word "council" for "synod." The Rev. Mr. Weller, of Fond du Lac, moved to substitute the term "national council."

Gov. Prince, of New Mexico, supported the term "national council. "We are the American Church," he said, "and it is a national council."

Dr. Carmichael, of Virginia, objected to the term "national council." He was in favor of "general convention," as having all the associations of the American Church.

Dr. Fiske, of Rhode Island; Robert, of Missouri; Johnson, of Colorado, and Weller, of Fond du Lac, continued the debate.

The Rev. Dr. Fulton, of Pennsylvania, said: "There was some reason in favor of all the names suggested." He agreed with the objection made of adopting the Eastern word "synod," and also objected to "general council" as a misnomer. Councils from the time of the apostles meant the assembling of bishops only. The Convention was more than a council. "Convention" covers the apostolic practice of the apostles, elders, and brethren "coming together" to consult considering the kingdom of God.

Vote was then taken on the amendments. The terms "national council" and "council" were rejected by *viva voce* vote, and the amemdment of Mr. Johnson, of Colorado was carried without resorting to a division, leaving the title as it now is, a "General Convention."

Mr. Garnett, of Virginia, next moved to insert in the first line, instead of "this Church" following the title "General Convention," the words, "the Protestant Episcopal Church of the United States of America." He argued that the striking out of the declaration left the Constitutions without any official title. The amendment was put immediately and lost; ayes 131, noes 151.

F. L. Stetson, of New York, then asked what effect the first section would have on the relative status of the two Houses. This precipitated quite a discussion. Dr. Hoffman replied that it would put the two Houses on an equality. Dr. Taylor, of Springfield, objected that it would allow either House to block legislation of the other House.

Dr. Egar, of Central New York, said: "In one respect this puts the two Houses on an equal footing, but in another it does not. The House of Bishops sits with closed doors, and we have no means of learning the reasons the bishops have for their actions. The old Constitution provides that the House of Bishops must return the reasons for each of their acts in writing, within three days, and this provision is the safeguard of the liberties of this House."

James S. Biddle, of Pennsylvania, presented an amendment to the section, worded the same as the provision quoted from the old Constitution.

"It has been truly said," he continued, "strange as it may seem, that the bishops have been evading that provision. It would be far better if the bishops would sit with open doors, but we cannot compel that. They have returned measures on the plea that they had not sufficient time to consider them, and worse than that, they have returned others with a simple report of non-concurrence, in direct violation of the Constitution."

The Rev. Mr. Spalding, of California, objected to the amendment, and to the strictures against the House of Bishops. He said such talk was a remnant of a lingering prejudice, arising long ago from the fact that the American Church was at first without bishops.

The hour of 5 o'clock having arrived, the committee rose without taking a vote on the amendment.

As soon as Dr. Dix had taken the chair, Dr. D. C. Roberts, of New Hampshire, presented a resolution, directing the Chair to appoint a committee of three to confer with the local committee on arrangements, to see if better accommodations can not be provided for the delegates who have seats beneath the galleries. Dr. Roberts, Dr. Sills, and Dr. Thomas, of Pennsylvania, were appointed, after the passage of the resolution.

Mr. Lightner, of Minnesota, presented an invitation from the Chamber of Commerce and the Commercial Club, of St. Paul, asking the Convention to visit St. Paul for a carriage drive over the city. He accompanied it with a resolution accepting the invitation, and fixing the afternoon of Oct. 10th as the time. It was adopted without debate.

The Rev. Mr. Faude, of Minnesota, then moved that the hour for the afternoon session be changed from the present limits, 2:30 to 5 P. M., the House hereafter meeting at 3 o'clock and sitting till 5:30. The change was made. Mr. Faude took occasion to announce to the House the news of the great collection taken at the meeting of the Woman's Auxiliary. After several committee meetings had been announced by the secretary, the House adjourned.

HOUSE OF BISHOPS

Under the rules of order, the first business before the House was the report of the Presiding Bishop, of his official acts performed since Oct. 1, 1892. This report is as follows:

"To the Rt. Rev. the Bishops of the Protestant Episcopal Church in the United States, sitting in General Convention—Rt. Rev. and Dear Brethren: Prevented, to my great regret and disappointment, from taking my place in the House of Bishops, by illness, it is nevertheless my duty to report my official acts as Presiding Bishop, since Oct. 1, 1892.

"I have taken order for the ordination and consecration of 15 bishops, viz. (Here follows the list of names according to date of consecration with mention of the place of consecration and the name of the bishop presiding).

"At the written request of 12 bishops, and in accordance with the provisions of Title I., Canon 19, Section XVI., I called, in conformity to Rule XXII of the Rules of Order of this House, a special meeting of the House, which was held in the city of New York, in the month of October, 1894.

"The commission to the Bishop of Albany, assigning to him the full Episcopal charge of our churches and congregations on the continent of Europe, having determined by the lapse of time, I have in accordance with provisions of Title III., Canon 3, Section III. (6) renewed the said commission. I have nominated, from year to year, the Rev. Henry Forrester to the supervision of the work in Mexico, and the nomination has been confirmed by the board of managers of the Missionary Society of this Church.

"The missionary district of Western Colorado, having become vacant by the transference of its bishop to the district of Olympia, I have under provision of Title I., Canon 19, Section VI (3) appointed the Bishop of Utah and Nevada to the charge of the same.

"I desire gratefully to acknowledge the kindness and forbearance of the House with me on my shortcomings and imperfect service, and to assure my brethren of my affectionate and earnest prayers for them in all their ways and work.

"I am, dear brethren, your affectionate brother and servant,

(Signed) "J. WILLIAMS,
"Bishop of Connecticut."

Memorials were presented (*a*) from the diocese of Maryland for division; (*b*) from the missionary district of northern Michigan, asking to be admitted into union with the General Convention; (*c*) from the Church in the diocese of Kentucky for division.

It was proposed to amend the rules of order so as to require the call of the bishops to prayer for missions at the noontide hour whenever the House is in session at that time.

On the motion of the Bishop of Western Texas, it was

Resolved, That in the interest of good morals this House desires to express its hearty sympathy with the prompt and courageous application of the power of civil government to the repression of barbarous, brutal, and indecent exhibitions and recreation of whatever sort.

The bishops then went into committee of the whole on the report of the Commission for Revision of the Constitution. The bishops adopted as the title of the new code, "Constitutions and Canons Ecclesiastical of that branch of the Holy Catholic Church in the United States of America, known in law as the Protestant Episcopal Church."

THE WOMAN'S AUXILIARY

The triennial meeting of the Woman's Auxiliary to the Board of Missions was held in Christ church, St. Paul, on Thursday, Oct. 3rd. The Bishop of Minnesota celebrated the Holy Communion, and made an address.

At the close of the Holy Communion the auxiliary adjourned to the Central Presbyterian church, corner of Exchange and Cedar sts. Following the opening hymn was the welcoming address by the Assistant Bishop of Minnesota, the Rt. Rev. M. N. Gilbert, and the presentation of Mrs. Charles Brunson, of St. Paul, president of the Minnesota branch, as the presiding officer of the meeting. Mrs. Brunson responded with a brief address.

The Rev. W. S. Langford, D. D., secretary of the Board of Managers, responded on behalf of the board. The roll call by dioceses was then made, the delegates from each diocese rising and standing until note was made. There were found to be delegates representing every section of the country, and from Alaska, from far off Japan, and from China.

A greeting from the Japan branch of the Woman's Auxiliary to the Board of Missions here convened was read.

Miss Emery, general secretary, made her report in a very pleasing address. She said that in the course of the last year a very pleasant correspondence had been opened with the secretary of the English Board of Missions, in which it was developed that our English sisters in some respects were far ahead of us, and the most important was that they now take care of 300 women in the missionary field who are doing missionary work.

Upon adjournment a bountiful collation was served in the church rooms by the ladies of St. Paul.

The afternoon session opened at 2:30 with an introductory address by Mrs. Twing, honorary secretary. She spoke of the increase in trust, in enthusiasm, at each triennial gathering. Never before had the auxiliary been received with such boundless hospitality as to-day; never before have the blessings of our Heavenly Father been so great, since our gifts are increasing year by year. She said that the Church of England sends her daughters out without salaries, that they support themselves. She begged her American sisters not to be behind their English sisters in giving personal service to God. From our most distant missions come not sounds of sorrow, of sacrifice, but of joy and blessedness of service and richness of reward that comes to them.

Report was made of the offering at the forenoon session at Christ church, which amounted to the large sum of $53,928.58, a most noble thank offering.

The next address was given by Dr. Marie Haslip, of St. Luke's hospital, Shanghai, China, who gave an account of the medical work done by women in that institution, under the auspices of the Board of Missions. She gave a glowing tribute to the mission workers in the field. A Christian Endeavor Society has been started in the work for our Saviour, and is doing a great work in the teaching of the Chinese, and it is teaching them the great needs of life.

The address by Miss Helen S. Peabody, principal of All Saints' School, Sioux Falls, S. D., followed. "The question is not infrequently asked: 'Why do Church schools exist?' So far as I have a knowledge of our schools a very small minority of their people have been trained in the Church. I believe in the public school, but I believe that the work of the Church school is one of the most important given us to do.

"The Bishop of South Dakota was unable to be present at these meetings of the Woman's Auxiliary. I feel that I must take this opportunity of expressing his appreciation

of your work. The last words of the Bishop to me, when I left him, were these: 'Give my warmest love to all my dear friends, and tell them how much I long to be with them.'"

Mrs. J. M. Francis, of Tokyo, Japan, secretary of the branch in that far distant country, spoke on the evangelistic work. She spoke on the work that is now being done in Japan, first, by the foreign women, second, of the developments of this work, and of the workers that are best fitted to join in this work for Japan. She gave a description of the noble, self-denying work being done by Miss Perry who came from New York as a self-supporting missionary. Besides Miss Perry, the only American woman connected with this mission was Miss Purdett. Patience, gentleness, and the beautiful Christian character of these women were doing much to break down the barriers in this country. Miss Southern lives 250 miles from Tokyo, in the northeastern extremity of the island of Hondo, and although in the midst of extreme cold and isolation from friends, she is having a fair amount of success. The Bishop would like to have other such lives consecrated to this noble and self-denying work.

Mrs. A. B. Hunter, of St. Augustine's School, Raleigh, N. C., was introduced and gave a resume of the good work that is being done for the colored people of the South. "We are trying to teach them how to live, and in teaching them how to live, we have not only taught them the book lessons in the school-room, but we teach them practical work in their homes—something to take home with them. The women we teach to cook, and sew, and clean. To the men we teach carpentering and bricklaying," etc. She hoped that some one would come forward and provide them a trade school. "I am very anxious to ask for the co-operation of the Woman's Auxiliary in the West. We have had a great deal of interest shown in the Eastern branch. Try and help these people; train them into honest, noble, pure lives."

Bishop F. K. Brooke, of Oklahoma, spoke on "The need of workers at home and abroad." "I think I have been invited here to-day by your secretary for a specific purpose; that is, to speak of the need of trained women workers in the domestic field, so far as I know that field; the sort of woman needed, and what must be her best aim, inspiration, training, and method. You will not think it strange if, as I speak to you, it appears very plainly to me that the domestic field means largely Oklahoma and the Indian Territory. I well know that in these places we need trained women workers, teachers especially, and it is impossible that these should be as well paid as in places farther East. More than once could I have used to great advantage some well-qualified woman teacher who could or would forego the question of a salary equal to what she had earned elsewhere. Are there not women who could teach, and teach well, for the sake of Christian education, for the sake of Church extension, for the sake of helping Christ's little ones?"

The Rt. Rev. F. R. Graves, Missionary Bishop of Shanghai, also spoke on the same topic, "The need of workers at home and abroad," and outlined his work in China, in the building of a deaconess' home in the city of Shanghai, of the obstacles encountered and already overcome. The Woman's Auxiliary had contributed the sum of $2,500 in helping this good work along, and the building was now in the course of erection; but the sum needed for the completion of this work exceeded the amount already given. The first building will cost $3,000, and the second, $4,000." He desired to raise this money during his sojourn in this country.

Bishop Ferguson, having just entered the room with one of his African pupils, was called to the platform, and, at the request of the audience, placed his little protege in a chair, where he could plainly be seen. He said: "Now, my dear ladies, I was very much afraid that Africa would be crowded out, for there were no arrangements made for a speech, but I see Africa represented here in the palm. How cheering it is to see so many here representing this great work of the Church." In regard to the work in Africa, he said it was hard to bring the older people into it, but they would say: Take our children and train them. So a grand and noble work was being done among the heathen children in that dark land. As an example, he had brought this boy, who had been taken from a heathen village on Cape Palmas, and whose parents were now in heathendom, and exhibited him as a "living picture" of the training that was being done in the "Dark Continent." He said the boy was a dwarf, supposed to be about 12 years old; that he did not bring him as a fair representative of the intellect of those children, but because of his small size, he could travel with him more conveniently, could pack him away into a small compass.

At his request the little dark-skinned boy recited the second Psalm, the missionary Psalm, in strong and sonorous English, with a beautiful accent; then sang the hymn, "Safe in the arms of Jesus," both in English and in his native tongue, after which he recited the Lord's Prayer in his own language. His English was perfect in pronunciation, and his features were of an intellectual cast, with projecting forehead and bright dark eyes.

The meeting closed with a short address on "The spiritual side of work," by the Rt. Rev. W. F. Nichols, Bishop of California.

Friday, Oct. 4thth—Third Day

The Rev. Dr. Parks, of Pennsylvania, and the Bishop of Nebraska officiated at Morning Prayer. The first matter of business was a memorial from the diocese of North Carolina, requesting that the western portion of that diocese be erected into a missionary jurisdiction. It was referred to the committee on new dioceses.

Memorials were presented relating to the late Rev. Dr. Coit, of New Hampshire, the Rev. J. M. C. Fulton, the Rev. Dr. Pugh, and the Rev. W. S. MacEwen. These were all referred to the committee on deceased members.

Resolutions were presented: Recommending that some arrangements be made for a suitable celebration on or about December, 1899, to celebrate the anniversary of the death of George Washington. This was referred to the Church University board of regents.

That the proposed amendment to Article 8 of the Constitution, relating to the cession of territory, passed at the General Convention of 1892, be now taken up for final action. The chairman ruled that this was not in order at the present stage.

That the manner of reading the responses in the Litany, "Oh, Christ, hear us," etc., was not clearly indicated, and might possibly lead to confusion among the worshipers. This was referred to the committee on common prayer.

Resolved, That we hereby request of the Bishop of Western New York a copy of the sermon preached by him at the opening, and direct that 1,500 copies be printed for the use of the Convention.

This resolution was adopted.

The Rev. D. C. Roberts, of New Hampshire, in the name of the clerical and lay deputies of New Hampshire, presented the following resolution:

Resolved, That this House records its cordial approval and high appreciation of the courage and faithfulness with which the Executive and Legislature of the State of Texas have used the sacred powers of government vested in them for the suppression of prize fighting, making it a crime before the law, as it is a crime before the moral sense of a Christian community.

Objection was taken at first to this resolution being considered at once, James S. Biddle, of Pennsylvania, wishing it to go on the calendar, for want of information on his part concerning the matter.

Ex Governor Prince, of New Mexico, moved that it be taken from the calendar and put upon its final passage. This required a two-thirds vote, and upon being put to the assembly, the necessary vote was obtained. The Rev. Brooke G. White, of Florida, objected to the resolution as irrelevant.

The Rev. Mr. Page, of Texas, speaking to the resolution, said: "We are glad to second it on behalf of morality and on behalf of decency. Every Church organization and religious body in the South has denounced this thing. The young Governor of Texas, a man of 36 years, decided, notwithstanding the rule of the judge of the Supreme Court, that the Legislature of the State should decide whether this fight should take place in the State, and in three hours the legislature passed a bill making it a felony. The bishops have taken notice of it, and we ask this General Convention to stand by decency and order. We have got one of the most orderly States in this Union, although some of you, perhaps, do not think so, but if you go and see it we will show you that for courtesy and politeness it is equal to any part of the West."

The resolution was then adopted, *viva voce*, only two voting against it.

A message was received stating that the House of Bishops was ready to meet with the House of Deputies as the Board of Missions.

Dr. Davenport, from Tennessee, presented a resolution relating to the reports of committees on amendments to the Constitution and the Committee on Canons being in order at any time except when a special order was on. This was agreed to without opposition.

The House then adjourned to meet with the House of Bishops as the Board of Missions.

THE BOARD OF MISSIONS

The meeting of the two Houses as the Board of Missions commenced with the singing of the hymn, "O Spirit of the Living God," and after prayer Bishop Whipple delivered the following address:

"It is a joy to myself and the diocese to welcome the Board of Missions. Fifty-seven years ago there was one solitary representative of the Church on the outpost, a man whose memory is dear to the hearts of the men of Minnesota, a chaplain of the United States army, the Rev. Dr. Geer, who was not only a chaplain, a teacher, a missionary, but in his large heart he pitied and reached out his hand to help the poor brown children of our Father. It was through his exertions largely that three young men, Breck, Merritt, and Wilcoxson, from the diocese of Pennsylvania, New York, and Connecticut came here at their own charges to be the first missionaries beyond the Mississippi. The day that their feet rested on the soil of Minnesota they celebrated the Holy Communion under an oak tree opposite the present city of La Crosse, and when they reached the city of St. Paul, then a hamlet, they again celebrated the Holy Communion under another oak tree, where their tent was pitched, which was to be their habitation. That first year they walked 5,000 miles over the prairies of Minnesota, stopping at every log cabin to speak words of love, and wherever it was possible, to kneel in prayer.

"These men taught the men of the front here that the Church they represented stood for two truths, loyalty to Jesus Christ and love for all whom Jesus Christ loves. Dr. Breck, as you know, left the associated mission of St. Paul to be the pioneer missionary of the Church for the Ojibway Indians. With his great heart he saw the future of the Church in the Northwest and counseled with the Rev. Dr. Manney, and they went to Faribault and founded a theological school. Dr. Manney gave up a salary of $2,000 a year as chaplain of the army to accept a stipend of $500 a year as founder of the Seabury Divinity School. Whatever blessing has rested on the work it is largely due to the fact that the mantle of these three men has fallen on the shoulders of their successors, and that is the reason why we rejoice in the fact that their aim has been to preach Christ and to forward his work in the Church. And may I mention one other fact—the day that I knelt to receive consecration, the venerable pioneer bishop, Bishop Kemper, was the Presiding Bishop, and my heart melted into tenderness after the consecration when that venerable Bishop laid his hand upon my head and said: 'My brother, do not forget these wandering red men whom Jesus Christ wishes us to bring home.' That afternoon, by another singular providence of God, the Rev. Dr. Hoffman, that pioneer missionary of Africa, came to me, and said: 'The last thing before I left Africa our African Christians placed in my hands $75, the result of their own earnings; and they sent it to be their gift to any heathen folk in America for whom the Church had established a mission, and the first dollar ever received by myself for any mission came from converted black men in Africa. Only one word more. Pardon me if out of a full heart I say I thank God that this great General Convention, representing every diocese in the Union, has come together, and I trust will often come, to consider the missions of the Church, and at a time—and the first time since our Lord ascended into heaven—when there is not a single place in the world that He redeemed where we may not carry the Gospel of Christ, and when the providence of God is sending to our cities men of every clime and tongue, that we may win them to Christ. That historic Church has something greater to do than pass on canons."

The Bishop of New Jersey announced the programme for the proceedings of the Board of Missions, and rules of order were adopted.

The report of the Woman's Auxiliary, and of the offering of $54,000 at their triennial meeting was received with enthusiasm and the Board rose and sang the Doxology.

The report by the Board of Missions was then read. The first speaker was Bishop Ferguson, of Cape Palmas.

"In the few moments that I shall be privileged to address you, my dear friends, I would wish, in the first place, to endeavor to correct, if I can, what I regard as an error. There are many false views, I am afraid, entertained by some people with regard to the work of this Church in the foreign field, and especially in dark Africa. It seems to be regarded by some people as a matter of experiment, an experimental thing. Such questions as these are usually asked: 'How long has that mission been established?' 'How many precious lives have been sacrificed for it?' 'How much money has been spent?' 'How many converts have you?' The answer to the last question is put in one side of the scale and the others in the other side, and then they declare the work in Africa a failure. 'There are no hopes of success. Turn to other more inviting fields.'

"Now, my dear friends, I don't regard this work as an experiment. It seems to me that to regard the work as an experiment, permit me to say (and I do it most reverentially), is reflecting on the Son of God. Did He not know when He gave that commission that there would be people as deeply sunken in degradation as are the heathen Africans? No, brethren, this is no experiment. The work must be kept up.

"It seems to me the questions to be asked ought to be these: 'Has the Church done her duty in regard to foreign missions?' 'Has the Church fully equipped the African mission for her work?' It seems to me every man, woman, and child of the Church should ask the question: 'What have I done to help forward the work in that dark land?' Thank God, dear friends, we have encouragement in that work. Certainly the advancement made has not been as rapid nor as great as I would like to have it, and as you, I am sure, would be glad to have it, but there is advancement, and when I tell you that since the establishment of the mission in dark Africa no less than 3,805 people have been baptized and 2,096 have been confirmed, and that we have now no less than 1,237 communicants, you will see, as I see, the tokens of God's favor in this work. Then, too, there is another consideration. The progress of the work in 10 years has been far greater than it had been during 50 years previous. I have prepared a brief statement which is included in our annual report, that I believe has been put in press, and you will have the opportunity of looking it over."

The next speaker was Bishop Graves, of Shanghai. "The mission of Shanghai extends 1,000 miles through the valley

of the Yang Tse river. It is the fairest, richest, and most populous portion of China. There is no other mission so populous. The Yang Tse valley had at the last estimate 60,000,000 people. It has six bishops and four clergy. The English dioceses are almost equal in number to the clergy. It is impossible in this short time to give any idea of the work the Church is carrying on here. The work is a many-sided work. The most important thing is the need of more men. I do not believe in making appeals to the women of this Church to carry on this work. If you send missionaries to the American Church of China, it is the duty of the clergy and laity to recognize that this missionary work is something more than to be supported by women's prayers, women's alms, and women's love. It is work for man. Two years ago an appeal for the China mission, solemnly drawn up, was sent to the American council. No attention was ever paid to it. Now, no more unpleasant duty devolves upon me as one of the youngest speakers, than in saying this. I could wish that my words might be more pleasant than that the American Church has not done its duty by us. But as I have come 8,000 miles, I can not do otherwise than say this to you. It is impossible to go into the minutiæ of the mission work. That work in China is one of which you may well be proud, and I ask for your help and for more men."

Bishop Whipple supplemented the words of his brother bishop in relating a story of a young Chinaman who came to New York to learn the printer's trade, and after a varied experience became a missionary to China, and had now baptized more than 1,500 Chinamen; therefore he could testify that missionary work in China is not a failure.

Bishop McKim, of Japan, said: "The missionary jurisdiction of Tokyo is 700 miles in length by 300 in breadth, with a population of 16,000,000. There are in this missionary jurisdiction three missionary dioceses of the Church of England. These three bishops of the Church of England represent five missionary societies. They are each independent of the other, and independent also of the English convocational authority. The missionaries of the Church of England have united with the missions of the Church of America. It is called the Holy Church in Japan. It has instituted canons of its own, and has a Prayer Book different from that found in American Churches. This Church exercises jurisdiction until Japan is able to provide an episcopate for itself. Every missionary contributes regularly to the support of that missionary society. Every congregation contributes; the penalty for not doing so being the withdrawal of the clergy from the mission. The contributions connected with the congregation of the American mission is put aside as an endowment for the future Japanese episcopacy.

"The missionaries of Japan are not carrying the Church to a people antagonistic to Christianity. Until last year this could not be said, but the wars taught them a lesson. There were 200 or 300 Christians in their army, and through their moral habits they were better able to resist toil and fatigue than the other soldiers. The character of these men was known to the other soldiers. A man is no less Japanese, but a better one, by becoming a Christian. We have one bishop and eleven clergy, and we are doing our very best to Christianize the population of Tokyo. We have appealed, as the Bishop of China has appealed—and appealed in vain—for additional clergy. We want men with zeal, self-consecrated, loyal to the Church and the Catholic Faith. The time has not yet come for us to turn our work over to the Japanese, and the Japanese are not willing to assume the responsibility for themselves."

The work among the colored people was presented by Bishop Nelson, of Georgia. "I wish to say to you, my friends, that if in the Eastern and Middle States, the whole of the emigration of the past 25 years were to be suddenly dumped down in their midst, it would present something of the aspect of the country when freedom was declared for the negro. That is the nearest similitude that I can present.

"How can we solve this problem of the negro? I use this term 'negro' not as a term of reproach, because they are accustomed to it, and it is one which they do not resent. I do not say 'colored people,' for there are people in China, in Japan, and in other countries, that are of different hues of color, and this term does not distinguish them, and I do not care to call them Afro-Americans. What has the South done to meet this question? Well, then, you shall know. The South has striven assiduously and laboriously to do the very best thing for these people, with reference to their education and religious training. Fifty million dollars have been expended in Georgia for the education of the negro, a much larger amount than for the white people. As far as the education, or the Christianization, of these people is concerned, I am satisfied to say that no people can be any more earnest than the Southern people themselves.

"Now, let me ask a question, because I am on the other side; I will be the questioner, and you be in the position of respondent. What has the Church really done for the negroes in the South? There are 7,000,000 people to be educated and Christianized; the Church gave last year $56,000. I am satisfied that the number of people are constantly increasing who are willing to contribute in helping on this great work. Fifty-six thousand dollars represents the gifts to 7,000,000 population of negroes last year."

On Indian missions the Rt. Rev. F. K. Brooke, Bishop of Oklahoma, said: "Often I have been called upon to speak for the Indian and the missionary work in Oklahoma and the Indian Territory. It is impossible to say anything has been done under the auspices of this Church; there has been absolutely nothing done. There is absolutely no Indian missionary work done in the Indian Territory. It has been called that for the past 50 years. Far back in the 30's, the United States gradually pushed out, sometimes by violence, sometimes by treaties, sometimes not unwillingly on the Indian's part, and sometimes against his will, the Indians of the South. They put them in the Indian Territory, and made a treaty, called the Choctaw treaty, which reads that they shall remain there 'as long as the grass shall grow, and as long as the water shall flow.' They have occupied that territory from that day to this. So it comes about that in the Indian Territory there are no less than 37 different Indian tribes, who speak 37 different languages. A lady asked me yesterday of what tribe of Indians I was going to speak. I told her it was very hard to select any one, as they were so numerous. The civilized Indians are very different from the blanket Indians. We should feel that there is a practical work to be done there. There is no more interesting people in the United States than these people."

At the afternoon session the work in Alaska was presented by Bishop Rulison of Central Pennsylvania and Bishop Barker of Olympia, showing the importance and extent of the field, and urging the appointment of a bishop.

Bishop Peterkin spoke on the work of some clergy in Brazil, and the Rev. Mr. Gordon, of the Mexican field.

Resolutions were adopted expressing the sympathy of the Board with the persecuted Armenian Christians and the sufferers by the riots in China.

The Board adjourned to next Thursday evening.

Saturday, Oct. 5th—Fourth Day

After the House had been called to order and the minutes read, the president announced the following appointments to fill vacancies in the Joint Commission of Christian Unity: The Rev. Drs. Stone of Chicago, Brewster of Long Island, Lawrence of Massachusetts, and Mr. Fairbanks of Florida.

A motion to adjourn in order to give the deputies opportunity to attend the missionary meeting at the Lyceum Theatre, was negatived.

The committee on erection of new dioceses reported in favor of granting the following: First, the petition from Maryland for the setting off of a section including the District of Columbia and the counties of Prince George, Montgomery, St. Mary, and Charles. Second: The petition from California for the setting off of a new diocese to include the counties of Santa Barbara, Ventura, Los Angeles, San Bernardino, Orange, and San Diego. Third: From Kentucky, for a new diocese to be formed from the counties of Boone, Gallatin, Owen, Anderson, Mercer, Boyle, Carey, Pulaski, Wayne, and all other territory lying east of those counties. The House gave its consent in each case by unanimous vote.

The Rev. Dr. Duncan, of Louisiana, chairman of the Commission of Christian Unity, reported the adoption of the following resolution:

Resolved, That the Commission of Christian Unity have leave to print its correspondence, embracing all communications received by them, together with their replies thereto."

The chairman stated that a similar resolution was already on the calendar, but by an arrangement with the mover of that resolution, this one would take its place, they being in almost identically the same terms.

The deputation from Kentucky presented an invitation from the rector, wardens, and vestry of Christ church, Louisville, to the Convention of 1898, and offered a resolution that the meeting of that Convention should be held in Louisville. The resolution was accompanied by a special letter of invitation from the Mayor of Louisville. Upon motion of Mr. Morgan, of New York, it was voted that the Chair appoint a committee of five on the part of the House to report on the place of holding the next General Convention.

Mr. Fairbanks, of Florida, presented an amendment to the Constitution authorizing the cession by a diocese of a portion of its territory to be organized as a missionary jurisdiction. This amendment was passed by both Houses six years ago, but by an oversight had not at the last Convention been ratified. Mr. Fairbanks explained that it was simply putting our present use into legal form.

The Rev. Dr. Alsop, of Long Island, objected to the immediate consideration of the subject, and it was placed upon the calendar at once. Dr. Alsop explained that it was a matter which should be dealt with by the Commission on the Revision of Constitution and Canons; and moreover, he thought it bad policy to sanction the setting off of weak portions of dioceses to be a burden upon the general Church.

The hour of 11 having arrived, Dr. Hoffman called for the order of the day. At this point, the Rev. Dr. Huntington, of New York, got permission of the House to present a special copy of the Standard Book of Common Prayer, which a liberal layman had provided, but who declined to have his name mentioned. Dr. Huntington prefaced the reading of the supplemental report of the Joint Committee on the Prayer Book by saying:

"The volume has been enshrined in an outward form and shape which you may consider conformable to the dignity of its contents. Time does not allow me to pass in review the movement which culminates to-day. It is now almost 15 years to a day since the movement, of which this is the result, began. It began in the Convention of 1880, in the church of the Holy Trinity, in New York. With respect to the result of that movement, opinions are divided. Perhaps they will always be divided. There are those who think these results incommensurate with the labor and anxiety involved in the proceeding; there are others who think that twice the toil would have been justified by one-half of the results. The final conclusions reached, were reached with an almost absolute unanimity. This revision was not a partisan revision. It enshrines the thought of many men and many minds, and is accepted as a Catholic representation of this Church."

He then took from its case a magnificently bound volume, rich in superb leather and silver trimmings, a veritable marvel of the bookbinder's art. It was held aloft by Secretary Hutchins while the House stood. After the display of the book the House, on motion of Dr. Hoffman, passed a vote of thanks to the committee.

The binding of this Standard Book of Common Prayer, as well as the box which contains it, was executed under the supervision of Berkeley Updike, of Boston, for the committee on the printing of the Standard Book of Common Prayer. The box is made of ebony, inlaid with steel. The two panels on the top are conventionalized Tudor roses, and the hinges and projection over the lock of the box are extended across the top, forming three bars of steel which end in conventionalized thistles. It is lined with a cream-colored Church brocade, such as is used for ecclesiastical vestments, the central figure in the brocade being again Tudor roses, and on the side a sort of thistle. These emblems refer to the Scotch and English origin of the American episcopate. The box is secured by a padlock made in the shape of an old English mitre and unlocked by a key which ends in an ornamental rose and thistle. The Standard Book itself is bound under Mr. Updike's charge from designs by B. G. Goodhue, in a skin of violet crushed levant, dyed for it, and is mounted in silver. In the center is an elliptical-shaped glory, which incloses a viscera containing a mitre between two cusps, ending in roses and thistles, and beneath this a scroll with the inscription for the Standard Book upon it. Beneath this is arranged an orb surmounted by a cross, the upper part of the orb being a field of stars and the lower covered with stripes, emblematic of the American Church. The bosses at the corners are surrounded by symbols of the four Evangelists, and these run out some length into the cover and end sometimes in roses and sometimes in thistles. The massive silver clasps secure the book, which is lettered on the back: "The Standard Book of Common Prayer. A. D. 1892."

At about 11:20, immediately after the ceremony of presentation, the House went into committee of the whole.

Perhaps 20 minutes of the session of the committee of the whole was occupied in a discussion of a proposed amendment to section 1 of article 1 of the new Constitution. Mr. Biddle, of Pennsylvania, had proposed to insert in the new Constitution the clause from the present one, requiring the House of Bishops to report its reasons for approbation or disapprobation of any measure sent it, within three days. Mr. Wilder, of Minnesota, wanted to amend by inserting the clause, "as long as the House of Bishops shall sit with closed doors." This was, of course, along the line of securing open sessions of the Upper House.

The Rev. Dr. J. S. Lindsay, of Massachusetts, the Rev. J. B. Harrison, of Springfield, Mr. Biddle, of Pennsylvania, Judge Wilder, and others, took part in the debate.

An interruption came at 11:45, when a letter from Dr. Langford was read. It invited the House to be at the Lyceum Theatre and stated that seats had been reserved for the hearing of the paper on missions by the Hon. John W. Foster. A motion that the committee rise was carried by a vote of 15 to 117, and the committee accordingly arose, reported progress, and asked leave to sit again.

The House almost immediately adjourned until Monday morning.

The chairman named the following members of the Joint Committee on the next place of meeting of the General Convention: The Rev. Dr. E. H. Ward, of Kentucky; the Rev. Dr. J. L. Parks, of Pennsylvania; the Rev. Dr. John S. Lindsay, of Massachusetts; J. Pierpont Morgan, of New York, and Robert Earl, of Albany. As will be seen this appointment has a significant Eastern complexion.

A great missionary meeting was held down town in the Lyceum Theatre, which lasted all day, and was attended by a great throng. It was called to order by Dr. Langford, who invited Bishop Penick to the chair. The latter made an address upon his share of the work in Africa. Hon. John W. Foster, secretary of State in the latter part of President Harrison's administration, and recently acting as

counsel to the Chinese government in the negotiations which closed the war with Japan, read a very interesting paper upon his observations of mission work in China and India. Other addresses were made by Bishop Ferguson, of Africa; Bishop A. Leonard, of Utah and Nevada; Bishop Brewer, of Montana; Bishop Gray, of Southern Florida; Bishop Kendrick, of New Mexico and Arizona; Bishop Graves of the Platte. In the afternoon the meeting was addressed by Bishops Johnson of Western Texas, Talbot of Wyoming and Idaho, Walker of North Dakota, and Wells of Spokane. Bishop Spalding also spoke upon the work of Western Colorado.

HOUSE OF BISHOPS

The House of Bishops held short sessions on Friday and Saturday morning. The more important committees appointed are:

On the Pastoral Letter: The Presiding Bishop (Dr. Williams), the Bishop of Minnesota (Dr. Whipple), the Bishop of Long Island (Dr. Littlejohn), the Bishop of Kentucky (Dr. Dudley), the Bishop of Southern Ohio (Dr. Vincent).

On an Amendment to the Constitution: The Bishop of Pennsylvania (Dr. Whitaker) the Bishop of Kentucky (Dr. Dudley), the Bishop of Central Pennsylvania (Dr. Rulison), the Bishop of Fond du Lac (Dr. Grafton), the Bishop of Michigan (Dr. Davies), the Bishop of Missouri (Dr. Tuttle), the Bishop of Chicago (Dr. McLaren), the Bishop of Iowa (Dr. Perry), the Bishop of Quincy (Dr. Burgess) the Bishop of New York (Dr. Potter), the Bishop of East Carolina (Dr. Watson), the Bishop of Maryland (Dr. Paret).

Upon entering upon the consideration of the report of the Revision Commission, the chairman, Bishop Burgess, called attention to and asked correction of certain typographical errors in the printed report, the most important of which was the word "doctrine" for "doctrines," in the subscription at ordination.

It is understood that the Bishops have struck out the clause excluding missionary bishops from the count of the House for a quorum.

Monday, Oct. 7th—Fifth Day

After the call to order and reading of the minutes an invitation to visit the State University signed by President Cyrus Northrop was received and accepted by the House.

The committee on rules of order reported: First, that in regard to the resolution referred to that committee, offered by the Rev. G. F. Breed, of Long Island, for a rule of order prescribing that at 12 o'clock the House should unite in prayer for missions, the committee, while sympathizing with the purpose of the motion, deemed it unadvisable to adopt any resolution likely to interfere with the proceedings of the House, and would recommend that it would be preferable to have the proper prayer for missions incorporated into the regular Morning Prayers of the House.

Second, in regard to the resolution offered by Mr. Biddle, of Pennsylvania, that a record should be kept of the votes taken by the House when sitting as a committee of the whole, and such vote be placed in the Journal, the committee report that they are informed by the secretary that such votes have been kept, but that it has not been deemed proper to place such votes in the Journal.

The request of the committee to be discharged from further consideration of the two foregoing matters was granted.

Mr. Edmunds, of Vermont, offered a resolution requesting the House to make provision in the rules governing debate on subsidiary questions, and requiring action on the part of the House of Deputies only, and also permitting that in questions requiring action by both Houses debate may be cut off after it has continued for the period of three hours.

The Rev. Dr. Prall, of Michigan, from the deputation appointed to visit the Provincial Synod of the Church of England, in Canada, in September last, reported that the visit had been characterized by very pleasant interchange of greetings between the Canadian and American Churches, and that they deemed these friendly interchanges of great benefit. They, however, would suggest that as the provinces of Canada had united in a general synod, deputations hereafter should be sent to the General Synod, and not to the provincial.

Mr. Sowdon, of Massachusetts, offered a resolution requesting the House of Bishops to consider the question of a short form of prayer to be used in the churches on the Fourth of July, with a view to elevating the character of the observance of that day. Referred to the committee on the state of the Church.

A deputy from Oregon presented resolutions and memorials on the last Pastoral Letter of the House of Bishops which were referred to the committee on the state of the Church.

The Rev. Dr. Brewster, of Long Island, offered a resolution to consider the expediency of a rule to decline any further invitations that might interfere with the business of the House, both of which were referred to the committee on the rules of order.

The Rev. Dr. Huntington, of New York, presented for reference to the committee on amendments to the Constitution a substitute for a resolution offered by him three years ago in regard to which he explained that it was in answer to questions or objections that had been raised. The resolution provided that nothing in Article 8 should be so construed as to restrain any bishop of this Church from episcopal oversight of any congregation not previously in communion with the Church, but whose ministers should receive episcopal ordination, and whose book of service should contain nothing contrary to the doctrines of this Church, and should include provision for the apostolic rite of Confirmation and require that in the administration of the sacraments the elements ordained by Christ Himself should be used.

The Rev. Dr. Dresser, of Springfield, introduced a resolution for the purpose of preventing lay readers from infringing upon the regulations of the Church by using sermons of their own composition, and reading portions of the Office for the Administration of the Holy Communion, which was referred to the committee on the state of the Church.

The Rev. Dr. Nelson, of Western New York, introduced a resolution for rescinding the prohibition against binding in one the Hymnal and the Book of Common Prayer.

The Rev. Dr. Davenport was permitted to withdraw from the calendar a resolution introduced by him on the first day of the session in regard to printing the correspondence of the Commission on Church Unity; it having been sufficiently provided for by the secretary of the committee. Dr. Davenport also withdrew his resolution in regard to the Pastoral Letter, stating that he was not at all strenuous as to having his own phraseology used, and that he had entire confidence in the judgment of the deputy who would present a resolution as a substitute. Dr. Elliott then offered a resolution expressing the thanks of the House for the Pastoral Letter, and requesting that it be printed in accordance with Title I, Canon 20, Section 3 of the Digest. Senator Edmunds of Vermont, objecting, Dr. Elliott's resolution was placed on the calendar.

Judge Prince, of New Mexico, here announced that the evening of Oct. 14th had been selected by the committee as the time when the Church Building Fund Commission should be allowed the use of Gethsemane church for a public meeting.

A motion was made to take from the calendar Dr. Elliott's resolution on the Bishops' Pastoral for consideration. The Rev. Mr. Faude, of Minnesota, called for the resolution introduced by him the first day of the Convention, as having right of precedence. In reply to the question as to whether Dr. Davenport's resolution had not been accepted as a substitute, Mr. Faude said: "Most emphatically not." Dr. Elliott's resolution was then offered as an amendment and a vote to take it from the calendar for consideration was carried by a two-thirds majority. The Rev. Dr. Parks, of Pennsylvania, spoke very earnestly in opposition to the consideration at this time of the subject matter involved, although personally he was in hearty sympathy with the spirit of the Letter. It expressed his faith as well as any other person could express it for him. He had read the Letter to his congregation from the altar steps. Notwithstanding this he deemed it very undesirable to open the way for discussion of all the questions that might come up in connection with it, and moved that the whole subject be laid upon the table. The Rev. Mr. Faude, of Minnesota, asked if the gentleman would withdraw his motion in favor of a few words of explanation on his part, which Dr. Parks refused to do, and the motion to table was carried by a vote of 200 to 117.

Mr. Fairbanks again called up the constitutional amendment relating to cession of territory by a diocese, and an extended debate began, in which Drs. Alsop, Gardner, and Taylor took part. A motion to table was lost, and the matter was finally disposed of by a motion of the Rev. Dr. McVickar, of Pennsylvania, to refer the matter to the committee on constitutional amendments to report as soon as possible on the questions involved.

The order of the day was called for, and the House went into committee on the whole on the report of the Revision Committee. The matter in hand was the consideration of the first section and the amendments offered. The result was that all amendments were rejected and the section stands as in the report with the word "convention" instead of "synod." The debate occupied the whole forenoon.

The afternoon session was taken up by a consideration in committee on sections 2 and 3. On section 2 there was a long debate upon the provision excluding missionary bishops from a count of the House of Bishops. It ended in the adoption of a provision excluding foreign missionary bishops from such count.

The remainder of the day was occupied by a debate on the word Primus and the substitute offered for it. We shall give some of the speeches in our next issue.

Tuesday, Oct. 8th—Sixth Day

BY TELEGRAPH

Both Houses have agreed on title of code, namely, Constitutions and Canons of that portion of the Catholic Church known in law as the Protestant Episcopal.

New York City

The annual meeting of the New York Bible and Common Prayer Book Society was held at the diocesan house, Thursday afternoon, Oct. 3rd.

All Souls' church is to have a new assistant minister in the person of the Rev. Dr. James B. Wasson, who has accepted recent appointment to the position.

The Society for the Home Study of the Holy Scripture and Church History began its 10th year of study by correspondence, Oct. 1st. Miss Smiley, who is in charge, has returned from a visit to England. The work is centred at St. Anna's House in this city.

The church of the Holy Trinity, Harlem, the Rev. Dr. E. DeWitt Bridgman, rector, has just lost its curate, the Rev. A. H. Redding, who has accepted the rectorship of St. Mark's Memorial church, Tarrytown on the Hudson, and entered upon his new duties Oct. 1st.

God's Providence Mission, associated with the City Mission Society, is to be consecrated in the first week of November. Increased work is to be undertaken there, including the holding of nightly religious services. A cooking school, and other aggressive movements will be started during the coming winter.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph. D., rector, new chancel windows are being put in. It was expected to have them ready for unveiling, Sunday, Sept. 29th, but that ceremony has been necessarily postponed. The windows represent the victory of the Archangel Michael.

The regular year of the New York Training School for Deaconesses began with a special service in the chantry of Grace church, Wednesday, Oct. 2nd. Of those who have had their training in the school, seven will this year be helpers in Grace parish. As in previous seasons, the number admitted to the junior class of the school is limited to ten. Until Christmas they will be members of the school on probation. The classes meet in Grace House. At St. Faith's House ten residents are provided for.

The will of the late Mr. John D. Jones, who was for many years president of the Atlantic Mutual Insurance Co., has just been filed for probate. In it he provides that the sum of $20,000 be held in trust, the income to be paid to the Rev. Dr. Wm. J. Seabury, former rector of the church of the Annunciation, and that at his death the principal sum shall go the cathedral of St. John the Divine. St. John's church, Cold Spring Harbor, N. Y., receives a gift of $1,000; and Grace church, South Oyster Bay, a like sum.

The union of the church of the Holy Trinity with St. James' church, becomes operative Nov. 1st. It is again reported in real estate circles that the entire city block of land on which the church of the Holy Trinity stands is destined within a short time to be transferred to the railroad authorities of the Grand Central Depot, immediately adjoining on 42nd st. The acquirement of the property by the Vanderbilt interests seems very essential for the extension of the railroad accommodations. The proceeds of the sale will go to the upbuilding of the new parish. The property of the church of the Holy Trinity is estimated at about $1,000,000; that of St. James' church at $500,000.

The church of the Incarnation, to fill the vacancy in its rectorship caused by the death of the Rev. Dr. Arthur Brooks, has elected the Rev. Wm. M. Grosvenor, rector of Trinity church, Lenox, Mass. A special meeting of the vestry was held on Friday, Sept. 27th, at which it was voted to extend to Mr. Grosvenor a unanimous call, and Mr. Edgar M. Crawford, senior warden of the church, was delegated to present it to the rector-elect at Lenox in person. Mr. Grosvenor promised to give an answer in about two weeks, upon his return from Minneapolis.

The local assembly of the Order of the Daughters of the King of this diocese was held on Saturday, 5th inst., at St. James' church, Fordham. Holy Communion was celebrated by the Rev Mr. Holt, rector of St. James. An appropriate sermon was preached by the Rev. Lawrence C. Schwab. Sixty members were present, representing 15 of New York's 23 chapters. St. James' chapter entertained them at luncheon in a very kindly way. The officers elected for the Assembly for the year dating from the fall conference, are: Mrs. C. J. Holt, president; Miss Edith Gallaudet, vice-president; Miss M. D. Ryerson, secretary and treasurer. Arrangements were discussed for the annual convention to take place at St. Agnes' chapel (Trinity parish), on the 12th, 13th, and 14th of next month, beginning with a Quiet Day. Particular attention was called to the fact that raising funds by means of fairs and entertainments is not regarded as the Daughters' mission. They are to work and give from a higher motive. Both should be done in a purely spiritual manner for His sake.

The students entering Columbia College registered Oct. 2nd. Entrance examinations began Sept. 30th, and lasted two days. In the chemical laboratory, experimental work is about to be undertaken for the extraction of argon from the atmosphere. Last year similar work was left in the hands of the students, who were assisted by instructors; but the work progressed so slowly, that this year the instructors will take things into their own hands. The

teaching staff of the Teachers' College, which is allied with Columbia, is larger than ever before. Eleven new instructorships and lectureships have been created and filled by the trustees. Among the new lecturers are Prof. Wm. Morris Davis of Harvard University, and Dr. Stuart H. Rowe, of the University of Jena, Germany. Three physicians have been placed on the staff. A re-organization of various departments has taken place. New departments also have been formed. One of the chief purposes in all these changes has been to afford increased facilities for college men and women to gain preparation as teachers in secondary schools. During the summer a number of alterations have taken place in the new buildings, which have already been far outgrown. The main hall has been equipped as a gymnasium temporarily, until the eastern wing shall be built.

GENERAL THEOLOGICAL SEMINARY.—The senior class elections have just been held as follows: President, M. C. Mayo; vice-president, Reginald Pearce; secretary, F. Appleton; historian, S. C. Hughson; poet, Chas. S. Hutchinson. The middle class has also held elections; but the president has not accepted. The other elections are: Vice-president, R. E. Wood; secretary and treasurer, W. H. Heigham; historian, C. J. Davis. A reception will be given in the near future to the incoming junior class. The amount to be realized from the Eigenbrodt legacy to the seminary will be $200,000. A similar amount will go to Trinity School. The fund to the seminary will be added to the general endowment. The Rev. Dr. Body, professor of Old Testament exegesis, has started a seminarium for the senior class in advanced Hebrew work.

Philadelphia

The church of the Holy Trinity has taken title to the northwest corner of 22nd and Morris sts., 116 by 175½ feet, for $5,000, subject to an annual ground rent of $500.

In the will of George Mayer, an Israelite, prebated 4th inst., are reversionary bequests to five Jewish charities, and to the German Hospital and City Mission for the Home for Consumptives of $100 each.

The Rev. E. J. Humes will soon return and assume charge of St. Paul's, Aramingo, the Rev. W. H. Burr having resigned. Some years ago he was rector of this memorial church, and his old friends in that parish will be glad to have him among them again.

In the will of Mrs. Ida A. M. Cook, probated 2nd inst., is a contingent bequest of $4,000 to the Home of the Merciful Saviour for Crippled Children, to endow a bed in the name and as a memorial of her son, Russell Cook, deceased.

The fall term of the Divinity School opened on the 26th ult. with a service in the chapel, at which the Rev. Prof. R. W. Micou made an address. The next morning the Holy Communion was celebrated by the Rev. Prof. L. W. Batten, and the Rev. Dr. E. T. Bartlett, dean, addressed those in attendance.

The 19th anniversary of the consecration of St. Michael's church, Germantown, as well as the 36th anniversary of its opening, was duly observed on the Feast of St. Michael and All Angels. The rector, the Rev. Dr. J. K. Murphy, who on this day 28 years ago had assumed charge of the parish, preached at the morning service, and the Rev. Dr. S. D. McConnell in the evening. The Sunday school children had their service of song in the afternoon. This church, from its very beginning, has been free seated, and has ever been able to meet all its expenses. During last winter Bishop Talbot visited the parish and made an appeal for his jurisdiction; the children responded with a gift of $250. In addition to the church edifice there is a fine rectory and a parish building, which was enlarged during the last season. The Rev. Wm. B. Gilpin, deacon, has recently been made an assistant minister of the parish.

The 9th anniversary of the memorial chapel of the Holy Communion was celebrated on Michaelmas Day, 29th ult. The building was beautifully decorated with white flowers, and the music rendered by the vested mixed choir under the direction of Mr. N. S. Kuon, choirmaster, Miss Emma Richardson, organist. The sermon in the forenoon was preached by the Rev. Wm. F. Ayer, priest in charge, and was of a historical character. A letter was read from Mr. George C. Thomas (who had erected the edifice) and a congratulatory telegram was received from the Rev. Henry S. Getz, rector of the parish. During the past nine years there have been: Baptisms, 478; presented for Confirmation, 81; marriages, 31; burials, 239 The present number of communicants is 135. In the Sunday schools and Bible classes (including 40 officers and teachers) there are 590 members.

Chicago

A deanery meeting was held at St. Peter's church, Chicago, Wednesday, Sept. 25th, at which a large number of the clergy were present. The Rev. S. C. Edsall celebrated the Holy Communion, assisted by the dean, the Rev. Clinton Locke. The Rev. F. J. Hall, of the Western Theological Seminary, read a paper entitled "Is it desirable to have a celebration of the Holy Communion at a late hour every Sunday?" Several of the clergy spoke briefly upon he subject, but the general conclusion reached was that nothing definite can be done until the Church legislates on the matter.

The church of the Ascension, Chicago, observed the anniversary of the laying of the corner stone of the church, during the week of Michaelmas, with appropriate exercises. Wednesday, Oct. 2nd, the feast of the Holy Guardian Angel, there was a solemn procession and C. B. S. office with a sermon by the Rev. Father Huntington, O. H. C. On Monday, Sept. 30th, was given a parish tea, at which the Rev. Dr. T. N. Morrison, S. H. Kerfoot, Esq., and others, addressed the assembly. Friday, Oct. 4th, was observed as a Quiet Day for women, from 9:30 A. M. to 5 P. M., conducted by the Rev. Father Huntington.

Sunday, Sept. 30th, the name day of the church, a festival service was held at St. Michael and All Angels', Berwyn. The sermon was delivered by the Rev. Dr. T. N. Morrison, of the church of the Epiphany.

Diocesan News

Maryland

William Paret, D.D., LL.D., Bishop

The Bishop, in fulfillment of the request of the vestry of St. Thomas' church, Homestead, Baltimore Co., has appointed the Rev. Dr. Taylor, of the diocese of Newfoundland, to be in charge for one year.

BALTIMORE.—On Sept. 19th, the Maryland theological class began its annual work. There were services at Grace church, conducted by Bishop Paret, who made an address. This year there are six members of the Junior class. The senior class is composed of those already in deacon's orders. the Rev. Messrs. W. B. McPherson, George W. Thomas: John W. Heal, and William A. Henderson. Lectures in theology are conducted by Bishop Paret, assisted by the Rev. Messrs. C. Ernest Smith and Edward T. Lawrence. Other clergymen will give assistance as required. The members will meet five times each week at the episcopal library to receive instructions.

The Rev. William A. Coale, rector of St. Luke's church, has gone to St. Mary's Co., Md., for a short rest.

The Bishop preached, and confirmed a class of young people, Sunday, Sept. 22nd, at the church of the Redeemer, the Rev. George C. Stokes, rector.

The Rev. Charles Furnival, formerly assistant rector of St. Timothy's church, Catonsville, Baltimore Co., who has been at the Church Home, on North Broadway, for the past six months, has left that institution, and is now spending a few days with his brother at Rapidan, Va., and will shortly leave for his home in England. While in England, Mr. Furnival will undergo a surgical operation, which seems to be the only chance for his recovery.

The Rev. and Mrs. Willard G. Davenport, of Anacostia, D. C., father and mother of Mr. Dana Davenport, who disappeared mysteriously from this city July 5th, and whose body was found at Cambuslang, near Glasgow, Scotland, had the body disinterred and recognized it as that of their son. The body was buried in a spot selected by Mr. and Mrs. Davenport, United States Consul Morse being among those who attended the burial service. It has been ascertained that Dana Davenport sailed from New York July 6th, on one of the Allan Line steamers. He was found lying alongside the track of the Caledonian Railway at Cambuslang, at 3 o'clock in the morning of July 20th, suffering from two scalp wounds and a wound on the left hip. He was taken to a hospital, where he died without giving any account of how he was injured.

WASHINGTON, D. C.—On Sunday, Sept. 29th, the congregation of St. Andrew's church worshiped for the first time in its new and beautiful edifice, at the corner of 14th and Corcoran sts., N. W., which has just been completed. Bishop Paret made an address in the forenoon, and the rector, the Rev. Josiah B. Perry, in the evening. There were Celebrations at 7:30 and at 9 A. M. by the rector. The corner-stone of the new church was laid on Sunday, July 1, 1894, and since that time work on the structure has been rapidly pushed. The ground plan of the church is a parallelogram, 72 by 100 feet. The interior is finished in oak. The trusses and pews are of this wood. The walls are bare white, pierced by trefoil windows, stained with the colors of St. Andrew. The altar is of white and gilt, simple, but pleasing in design, and is at the south end of the church. Directly above it is a circular window of cathedral glass, representing Jesus in the midst of a group of children. The sanctuary is finished in brass and oak. The pulpit stands on the east side, and the lecturn on the west. To the right of the pulpit are the organ and choir pews, and on the left is the robing room. At the north end of the church and above the vestibule is a small gallery. Above the front part of the church is a large skylight, the central glass of which represents a Scriptural scene. The surrounding glasses bear floral and geometric figures. The church is fitted with gas, steam, and electric appurtenances. St. Andrew's parish was founded in 1857. It was at first intended that its church should occupy a site near Thomas' Circle. Afterward Hon. Caleb Cushing made a donation of property now occupied by the Rev. Dr. Butler's Lutheran memorial church. The war prevented the plan from being carried out, and the property having been sold Mr. Cushing divided the proceeds among several of the parishes of the district. For some years the parish was maintained as a mission by the Rev. Dr. Harris. Then the Rev. Dr. Perry, a South Carolinian, who was a graduate of the Virginia Theological Seminary, was placed in charge of the parish. A site was acquired on Madison and 14th sts. and a chapel erected which was twice extended, but which failed to accommodate the continually increasing congregation, so that a new building became necessary. The new church will seat about 1,000 people.

LAUREL.—St. Philip's parish is the only one whose present lines of territory will be disturbed by the creation of the new diocese. The matter can be easily arranged. The church and the larger part of the parish will be in the diocese of Washington; and the small portion of Anne Arundel county can be added to one of the adjoining parishes.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

GREAT VALLEY (otherwise called East Whiteland).—St. Peter's church is one of the oldest congregations in the diocese, having been admitted into union with the convention in 1785, simultaneously with old Christ church, Philadelphia, and four other parishes. The Rev. H. J. W. Allen has been rector for a number of years and still holds that position, but he has seen the attendance at the services gradually diminish, until finally, excepting Mrs. Allen and the sexton, there was no one present when the building was opened for worship. Under these circumstances the vestry has decided to hold no more services, at least for a season, in the parish. The endowment fund will be used in caring for the cemetery.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

In 1880 the late Bishop Elliott visited Montel. He traveled by stage from San Antonio through Uvalde, a distance of 150 miles. He found there four families who were Church people and baptized four of their children. In 1885 he visited it again, but with less trouble, as he could go by rail to Uvalde, thence by stage 32 miles to Montel. The communicants had increased to 18. In March, 1885, it was determined to build a church, which was completed in 1890, at a cost of $1,500. Bishop Johnson visited it in 1888, preaching and confirming four candidates, and on the 7th of May, 1891, the building was consecrated as the church of the Ascension.

The church at Luling has been for two months without a rector, his failing health compelling him to remove to Colorado. Services, however, have been kept up by assistance from without, among whom was the Rev. Dr. Carnahan, of San Antonio, and the Rev. H. A. Grantham. The Sunday school, through the efforts of the superintendent, Mr. Gregg, and his staff of teachers, keeps right along and prospers.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

It is confidently expected that the work on the hall recently secured for the care of Church students connected with the University at Morgantown, will be so far completed by Oct. 1st, that the students may then take possession. The location is exceptionally good, and the building will be provided with all the modern improvements in addition to well ventilated dormitories, parlor, sitting room, and study. To West Virginia students tuition will be free; the other expenses are comparatively light, $4 per week covers the entire charge for room rent, board, fuel, and lights.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The southern archdeaconry of the city held its regular autumn meeting on Tuesday, Sept. 24th, at Christ church, Bay Ridge, the Rev. Bishop Falkner, rector. The business session began at 5 o'clock P. M., the archdeacon, the Rev. Dr. R. F. Alsop, conducting a brief devotional service. As a committee appointed to institute services at Sheepshead Bay, the Rev. R. B. Snowden reported on the opening of the mission of St. Matthias, at that place, on the first Sunday in August, the Rev. C. M. Allen, deacon, officiating. The prospects of ultimate growth seem encouraging. At the suggestion of Mr. Snowden a vote of thanks was given unanimously to Mr. Allen for his excellent work, rendered as a free-will offering. The state of other missions and churches that are aided by the archdeaconry was reported by their rectors, the Rev. F. D. Hoskins speaking for St. John's, Fort Hamilton; the Rev. R. B. Snowden for St. Jude's; the Rev. T. G. Jackson for the church of the Holy Apostles. The archdeacon informally reported the finances of the body to be in a

healthy state, the treasurer not being present to report. At the close of this business session a collation was served at the Ridge Club, after which a public religious meeting was held in the church, the rector, archdeacon, and others, conducting the worship, and the Rev. Harold Arrowsmith, of Bergen Point, N. J., delivering an interesting address on the general missions of the Church.

Very interesting services were held at St. Barnabas' church, on Sunday, Sept. 22nd, and on Wednesday and Thursday following, the occasion being a celebration of the Harvest Home festival. On Sunday the church was beautifully decorated with grains, plants, flowers, and fruits. The musical services were particularly interesting. Special offertories were made in aid of church and school work. A feature of this celebration was the rendering of a new harvest hymn composed by the rector, the Rev. T. S. Cartwright, S.T.D. In continuation of this festival an open air lawn fete was held on Wednesday and Thursday, 25th and 26th, on the grounds of parishioners on Bushwick ave. A great variety of entertainment was afforded, attracting several thousands of people, the indefatigable rector having charge of the whole.

Southern Virginia

Alfred Magill Randolph' D.D., LL.D., Bishop

An interesting work among the colored people is that of the St. Paul's Normal and Industrial School at Lawrenceville. This was started about seven years ago by the Rev. James S. Russell, who was afterwards appointed by the Bishop archdeacon for colored work in the diocese. Starting with absolutely nothing, it has grown within these years until it now owns 150 acres of land, with some seven or eight buildings, not including the church. Besides the regular day and night schools, the buildings for which were all erected by the pupils, there is a steam saw mill, a carpentry department, a printing office, a shoe shop (all hand work), a laundry, a sewing department, and a parish school. Money, however, is much needed, and with it, the work which has been of incalculable benefit to the colored people, could be greatly extended. There are now 160 students in the school. All the instructors are colored.

Grace church, Bowlesville, is to have a new church building, the contract for which was given out Sept. 14th. It will be similar to the former building, but is to have a large chancel. The interior roof will be finished in pine, and the furniture will be antique oak.

Oklahoma and Indian Territory

Francis Key Brooke, S. T. D., Bishop

The first annual convocation of Oklahoma and Indian Territory assembled at Guthrie, Oklahoma, on Tuesday evening, Sept. 10th, at which time the Bishop delivered his address. Nine clergymen, actively employed, were present, one candidate for Orders, who is a lay reader, and lay delegates from three congregations.

The Bishop in his address noted the progress that had been made since his coming in January, 1893. He found here two young clergymen, the Rev. C. W. Tyler and the Rev. G. F. Patterson, and the Indian deacon, the Rev. David Pendleton Oakerhater. There was an unfinished church building at Guthrie, and a little chapel at Anadarko. There are now churches at Oklahoma City, Stillwater, Perry, Norman, El Reno, and Woodward; rectories at Guthrie and El Reno, and the Bishop's house at Guthrie. In Indian Territory, where in 1893 we had nothing, we now have churches at Purcell, Lehigh, Coalgate, Wagoner, Muskogee, and Tahlequah; a near prospect of a church at Ardmore, and six acres of ground, with a well-built hospital, fast approaching completion, at South McAlester. In 1893 there was one organized mission and three stations in Oklahoma, with none in Indian Territory. Now, in Oklahoma there are 11 organized missions and 11 other stations where services are regularly held. In Indian Territory are eight organized missions and six other stations; in all, 36 places reached by Church services. The value of our Church property was, in 1893, about $3,000, or a little more; now it is, at a not immoderate estimate, $30,000. Two churches, those at Lehigh and El Reno, have been entirely completed and paid for, and so have been consecrated, and the one at Coalgate will soon be consecrated. The El Reno church was largely a memorial gift by one good Churchwoman, though the people did much also to get and furnish it.

Since January, 1893, there have been of infant Baptisms, 131, adult, 55, in all 186; of Confirmations, 171.

Resolutions were adopted by the convocation commending the Bishop's words concerning the training of children in Sunday school, and also concerning marriage and divorce, and the observance of the Lord's Day. The convocation, in thanking the Bishop for his timely and trenchant words on these subjects, also entered their "earnest protest against the laxity both in law and practice obtaining thus far in this region touching marriage and divorce, as contrary to righteousness and hurtful alike to the family, the Church, and the State, and urgently requiring reform."

A committee was also appointed to set forth a statement of the needs of the missionary jurisdiction.

Delegates to the General Convention were chosen as follows: Clerical, the Rev. Henry Tudor, of Muskogee, Ind. Ter.; lay, Mr. Thompson, of Lehigh, Ind. Ter.

Muskogee, Ind. Ter., was selected as the place for the next annual convocation.

A meeting of the Woman's Auxiliary was also held in connection with the convocation. About $60 had been raised for the united offering at the General Convention.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The Bishop visited this field, the Rev. J. F. Pritchard in charge, arriving first at Big Timber on Thursday, Sept. 12th. Services are held here once a month. It is 38 miles from Livingston, where the rector resides. The day was spent in calling, and an informal meeting with the church committee; it was decided to accept a bid for building a stone church to cost $2,200. All the money has been raised but $800, which it is proposed to borrow from the Church Building Commission. In the evening a service was held, and two confirmed. After the service an informal reception was given at Mr. Shank's residence, where the Church people and friends of the mission had the pleasure of meeting the Bishop. There are only 10 communicants here, and the attempt to build a stone church during hard times shows a commendable zeal. Sunday, Sept. 15th, the Bishop spent in Livingston, preaching to large congregations both morning and evening. At the evening service a class of six adults was presented by the rector, and received the apostolic rite. One of the candidates was over 60 years old. The Bishop addressed the Sunday school in the afternoon. He spoke encouragingly to all. It was the best Sunday school he ever had seen in St. Andrew's mission. There were 47 children present, and six teachers. A great feature of the Sunday school is a choral service at the opening and closing. The children are well instructed in the catechism. A few more books for the library are badly needed.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

BISHOP'S VISITATIONS, 1895

NOVEMBER

1. Hillsboro.
3. Statesville.
4. Newton.
5. Hickory.
7. Lenoir.
8. Happy Valley.
10. Morganton.
11. Marion.
12. Old Fort.
17. Charlotte.
21. A. M., St. Mark's. P. M., Davidson.
□22. Mount Mourne.
23. St. James', Iredell Co.
24-28. Salisbury and Rowan Co.
29. Lexington.

DECEMBER

1. High Point.

The Holy Communion will be administered at all morning services, and at all services the offerings of the people will be received for diocesan missions.

Texas

Geo. H. Kinsolving, S.T.D., Bishop

A beautiful stone church has been erected for St. Mary's, Galveston, mainly built by Mrs. Rosenberg, and the interior is filled with the memorials she has given. The altar and reredos are in memory of her husband; the lecturn, of Mrs. L. C. Rosenberg; the chancel rail, credence, clergy stall, and bishop's chair, of her brother; the chancel window, of an aunt. The font is from Miss Cora Gregory, in memory of her father. The church is almost completed, and will then be consecrated. It is a beautiful building, and one of the most richly furnished churches in the country.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. John R. Wightman has been nominated by the Bishop to fill the vacancy on the Executive Committee of the diocesan Board of Missions, made by the death of the late Rev. Dr. William White.

The Rev. A. R. Kieffer, for two years associate priest at Trinity church, Pittsburgh, has accepted a call to the rectorship of the church of the Ascension, Bradford, and will enter upon his duties there on the first Sunday in November.

The fall meeting of the southern convocation was held in St. Paul's parish, Kittanning, on Sept. 23rd and 24th. At the opening service on Monday evening the sermon was preached by the Rev. Dr. W. D. Maxon, upon the text: "He shall build up the waste places." On Tuesday morning there was a celebration of the Holy Communion by Bishop Whitehead, assisted by the rector of the parish, the Rev. C. L. Pardee, and the Rev. Frank Steed. During the day papers were read and discussions had on "The best preparation for the Holy Communion," "The best way to raise money for parish purposes," and "The best way to manage a Sunday school." On Tuesday evening addresses were made by the Rev. Messrs. Herron, Bannister, and Bates, upon the subject: "The best thing for the spiritual welfare of a parish." The evening meetings and the Communion service were held in St. Paul's church, and the other meetings in the new parish building. The attendance was good throughout the sessions.

The next annual convention of the Brotherhood of St. Andrew will be held in Pittsburgh, in the fall of 1896.

The missions at Freeport and Tarentum have been, during the months of July, August, and September, under the care of Mr. E. G. McFarland, a lay reader and candidate for Holy Orders. He has worked hard and his labors have been rewarded with great success. On the 15th Sunday after Trinity he presented to the Bishop for Confirmation a class in each place, the class at Tarentum being the largest in the history of the parish. By his modesty and courtesy Mr. McFarland has made many friends in both congregations, and his departure to college to complete his studies is very much regretted.

St. Mark's church, South Side, under the care of the Rev. Joseph Sheerin, has organized a mission Sunday school on the top of one of the hills which are so numerous in that part of the city. The school now has a membership of 60 pupils, and is constantly increasing. During last winter services were held on one night during the week, and this season the same plan is to be followed. The school is in a community in which the Church has never before been represented, and has already done much to excite an interest in her services.

Extensive preparations are being made for a Sunday school Institute to be held here on Oct. 27th and 28th. Bishop Nelson is to make an address, and Miss Kellar, of St. George's Sunday school, New York City, is to talk to a gathering of all the children of the various Sunday schools on Sunday afternoon.

Confirmations: Ascension, Washington, 6; Holy Innocents', Leechburg, 9; Trinity, Freeport, 3; St. Barnabas', Tarentum, 13.

CITY.—The opening exercises of the fall term of Bishop Bowman Institute, the diocesan school for young ladies, were held in the school building, Sept. 18th, by the Bishop of Pittsburgh and the rector of the school, the Rev. Mr. Coster.

Bishop Whitehead has conferred upon the Rev. A. D. Brown the title of "Archdeacon of Church extension in Pittsburgh," in recognition of his valuable and successful work as chaplain of the Laymen's Missionary League. During his incumbency Mr. Brown has built chapels in four of the five missions under his care.

Much pleasure has been expressed at the return to the city, after a two years' absence in Philadelphia, of Mr. R. C. Cornelius, a layman who is an efficient and successful laborer in Sunday school, Brotherhood, and city mission work.

FOXBURG.—The memorial church of Our Father has received from the Fox family, as a memorial to Sarah Lindley Fox, the founder of the parish, an exquisite altar-piece, having for its subject "The Angel of the Resurrection." The canvas is ten by eight feet, the figure erect, the right hand pendant, and the left hand gracefully uplifted holds the scroll, in reddish-hued letters, "Glory to God in the Highest." The head is surrounded by a halo. There is a background of palms of a soft green in general tone. The expression is subtle and refined, impressing one with the angelic presence. The picture adds much to the harmony of the church's interior by its perfect coloring and suitability.

RIDGWAY.—Grace church seems to be in a very prosperous condition. The church building has been repaired and adorned by the gift of a handsome stained glass window for the chancel. A new oak Communion rail and credence table have been provided by the Altar Guild, and a new carpet now covers the floor. There is a prospect of having a parish house before very long. Congregations are good even at the week-day services, and all feel much encouraged.

Southern Ohio

Boyd Vincent, D.D., Bishop

HILLSBORO.—St. Mary's church, the Rev. D. C. Wright, rector, a parish house is being erected on the lot just back of the church. The architectural design is in keeping with the church. The house will not be entirely completed at present, as the parish is unwilling to contract a debt for the same. The portion that is to be built will be complete in itself, the rest of the building being furnished when funds are secured. Fixtures for steam heating both in the parish house and church are being placed in position. The improvements will cost about $1,600.

HAMILTON.—The increase in attendance in the services at Trinity church, the Rev. Frederic E. J. Lloyd, has been so great of late, that the vestry has decided to increase the seating capacity by lengthening the nave. About 15 feet will be added which will carry the building to the extreme west end of the lot. Work will be commenced shortly. On the evening of Sunday, Sept. 8th, the rector publicly admitted 17 new members into the chapter of the Brotherhood of St. Andrew.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

GRAND RAPIDS.—On the evening of Sept. 25th, despite a severe electric storm, a fair congregation assembled at St. Paul's church and listened to a sermon from the Bishop. A class of eight was presented for Confirmation by the rector, the Rev. E. M. Duff.

On the last Thursday in September, in St. Mark's parish chapel, an enjoyable programme was rendered, making the 52nd consecutive weekly entertainment of a popular nature since Oct. 1, 1894. The Rev. Dr. Campbell Fair, rector, stated that some $300 had been raised in this way during the year, most of which had been used for support of Waterloo st. mission and other relief work. The usual charge is ten cents.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—The Christmas term of Trinity College opened in the chapel Thursday, Sept. 26th. The freshman class is smaller than was at first estimated, but shows a marked increase over last year. The new system of electives went into effect this year. The arrangement seems satisfactory, as the three upper classes have much more liberty in the choice of studies than formerly. There has been no change in the corps of instructors this year.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The congregation of St. Peter's church, Talladega, have adopted a unique method of erecting a new stone church for themselves. Every chapter in the country of the Brotherhood of St. Andrew and of the Daughters of the King has been asked to donate two dollars as a memorial of their chapter. Each stone is to have the chapter's signature on it, and the church to be a memorial of the two orders. Individuals may also have stones put in as memorials of relatives or friends. Several donations have already been received.

Noble Institute, Anniston, had 109 pupils last year.

Some Church people at Oak Grove, Mobile Co., are trying to erect a church building. The St. Andrew's Brotherhood have been carrying on regular services there for the past two years, using a hall over a store. There is no church of any kind in the place, and the opportunity afforded is thought to be unusually good.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist. Bishop

The Rev. S. A. Wallis, in charge of the seminary missions, reports 15 missions in the country in the vicinity of the Theological Seminary, Alexandria, conducted by the students. During the year there were 55 baptized, 35 confirmed, 216 communicants, 71 Sunday school teachers, 591 scholars, and contributions amounted to $1,017.81.

The contributions during the last council year for the disabled clergy fund amounted to $1,087 50. The contributions for the same period for the Widows and Orphans Fund were $1,171 42, of which about one-third, or $378 84 came from one church, Emmanuel, Henrico.

ALEXANDRIA.—The ladies of Christ church will erect a fountain in the churchyard in memory of their late rector, the Rev. Henderson Suter. The Rev. Wm. M. Clark, of St. George's church, Fredericksburg, Va., has just accepted the rectorship of Christ church, made vacant by the death of Dr. Suter, and will enter upon his new duties about Nov. 1st.

Easton

Wm Forbes Adams, D. C. L. Bishop

ELKTON.—Augustine parish is to be provided with regular services, the Rev. C. S. Davidson, a brother of the late esteemed rector at Port Deposit, assuming charge about Oct. 1st.

ANDORA.—The new St. Andrew's church has received the gift of an altar cloth for the Trinity season, handsomely embroidered, from Mr. and Mrs. George A. Steele, members of the congregation.

TRAPPE.—The Rev. John B. Gray, rector of Whitemarsh parish, who recently had a stroke of paralysis, is slowly improving.

New York

Henry C. Potter, D.D., LL.D., Bishop

MILLBROOK.—Bishop Potter recently visited Grace church, and confirmed a class of six, presented by the rector, the Rev. Chas. Pickells.

TUXEDO.—St. Mary's church has under way interesting missionary work in the village and neighborhood. A rectory, to cost $12,000, is in process of erection.

MT. VERNON.—On Friday, Oct. 4th, was celebrated the centennial of the re-incorporation and re-naming of St. Paul's church. Historical addresses were made. An interesting circumstance in connection with the church building occurred recently, when a part of the flooring was removed for the purpose of laying pipes. It seems that the old wooden church used by the parish in the days of the Revolution was torn down by the Hessian soldiers and used for firewood. When the flooring was removed, heaps of ashes, supposed to be from the fires of the Hessians, were found. The Rev. Dr. W. S. Coffey is nearing the 50th anniversary of his rectorship.

Missouri

Daniel S. Tuttle, D.D., Bishop

The Hannibal Convocation met in St. Jude's church, Monroe City, from Monday, Sept. 16th to Friday, Sept. 20th. Much real interest was manifested. There was a daily celebration of the Holy Communion at 7:30 A. M., Matins, with a meditation, at 10 A. M., a general conference at 2:30 P. M., in which all the clergy took part, considering such matters as the vocation to the holy ministry, the provincial system, a tract for mission work, and the aged clergy. Thursday the cause of the Woman's Auxiliary was presented by the diocesan secretary, Miss Mary W. Triplett, of St. Louis. A sermon was preached each evening after Evensong; on the closing evening the Bishop, the Rt. Rev. D. S. Tuttle, D. D., preached and administered Confirmation.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Those of the clergy who were able to get away for a few weeks' change of work or rest have returned to their parishes and taken up their work with renewed energy. The Bishop has commenced his fall visitations. As a whole the State rejoices in bountiful crops, which in a month or two will, it is hoped, relieve somewhat the financial difficulties. Yet in some parts of the diocese as total a failure of crops as that of last year has been experienced. As one result, Wahoo, which hoped to build its church this fall, has been obliged to postpone it till the spring. Brownell Hall opens with an increased attendance, as does also the Worthington Military Academy at Lincoln, while the parochial school of the Associate Mission in Omaha continues to increase in numbers and efficiency every term. The Rev. L.T. Wattson of Kingston, N. Y., has accepted a call to join this mission, and is expected to arrive this week.

A church is at length being built at Niobrara, and the Bishop expects soon to place a clergyman in charge there in connection with Creighton, also another in charge of the missions at Harvard and York.

The Rev. F. Moore, formerly for several years at Neligh, has left Schuyler, and returned to his old field of labor, and the parish at Fremont has at length secured a rector in the person of the Rev. C. E. Brandt, late of Texas.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

1. A. M., All Saints', Syracuse. Evening, Antwerp.
2. A. M., Clayton; P. M., La Fargeville.
3. A. M., Redwood; evening, Theresa.
4. P. M, Evans Mills; evening, Cape Vincent.
8. Evening, Trumansburg.
9. Evening, Horseheads.
10. A. M., Millport; evening, Wellsburg.
11. A. M., Slaterville. 21. Evening, Paris Hill.
22. P. M, McDonough.
23. A. M., Bainbridge; P. M., Afton.
24. A. M., Harpursville; evening, Windsor.

DECEMBER

Canastota, Chittenango, Oneida, Camden, Boonville, Forestport, New Hartford, Baldwinsville, Jordan, Cayuga, Aurora (or Union Springs), Auburn, St. John's.

One of the elected deputies to the General Convention, the Rev. Dr. John Brainard, is prevented by poor health from attending. The Bishop has appointed the Rev. Dr. Theodore Babcock in his stead.

The 6th district convocation met in St. Paul's church, Owego, the Rev. J. H. Kidder, rector, Sept. 17th and 18th. The Rev. Charles H. Duncan preached the sermon, and missionary addresses were made by the Rev. George H. McKnight, D. D., the Rev. D. L. Ferris, the Rev. G. W. McMullin, and the Rev. C. D. Atwell. Routine business was transacted. During the meeting of convocation a service for the secularization of the old church was held, a handsome new edifice having recently been erected.

The regular autumn convocation of the First Missionary District was held at St. Paul's church, La Fargeville, on Sept. 24th and 25th. An able sermon was preached by the Rev. C. E. S. Rasay, followed by an earnest address by the Rev. Wm. H. Bown, who is the dean of this district. At 10:30 A. M., on the 25th, the Holy Communion was celebrated by the dean, and a thoughtful sermon was preached by the Rev. Charles T. Raynor. The Executive Board met at noon. At 2 P. M. was opened the meeting of the Woman's Auxiliary, presided over by Mrs. Sawyer, of Watertown. After reports and letters about the missionary work of the Church at large had been read the dean made a stirring address on the subject. At 3 P. M. was the business meeting of the convocation. Treasurer Tilden read his report, which was discussed and accepted, with a vote of thanks to him from the convocation. It was voted that the ballot be dispensed with, and the Rev. A. J. Brockway re-elected secretary by acclamation. In the same way the Rev. Mr. Winne and Mr. V. K Kellogg, of Watertown, were re-elected members of the Board of Managers, and Mr. Tilden, treasurer. The dean read his report, embodying that of the missionaries of the district, showing much work done. At 7:30 P. M. was the final meeting of the convocation, with earnest, instructive, and inspiring addresses by the Rev. Messrs. Maxwell, Singsen, and the dean.

Western Colorado

Wm. Morris Barker, D.D., Bishop

The 2nd annual convocation met in St. Matthew's church, Grand Junction, Sept. 19th and 20th. It opened with Evening Prayer, when a class for Confirmation was presented by the rector, and addresses were made by Bishop Leonard and several of the clergy, on some neglected rubrics of the Prayer Book.

The second day was opened with Morning Prayer and the celebration of the Holy Communion, after which the Bishop delivered his annual address.

The Standing Committee and the Board of Trustees of Church Property reported through their several officers. The Rev. Thomas Bell, of Aspen, was elected a member of the Board. Mr. Joseph Meridith, of Rico, was elected treasurer of the convocation. Delegates to General Convention: The Rev. O. E. Ostenson and Mr. W. T. Kirkpatrick.

The Bishop appointed the Rev. H. Bullis, the Rev. A. Miller, Mr. J. S. Lawrence, of Gunnison, and Mr. M. O. Whitehead, of Grand Junction, as the Standing Committee.

The Bishop announced that the canons of Colorado are the canons of this jurisdiction.

The Committee on the State of the Church reported that the falling off in some of the statistics during the past year was due to the reduction of the clerical force during a great part of the year to one-half the number. Yet 19 per cent. more communicants are reported this year than last.

Newark

Thomas Alfred Starkey, D. D., Bishop

JERSEY CITY.—The parish festival was celebrated at St. Matthew's church, on Sunday, Sept. 22nd, the day following St. Matthew's Day. The sermon in the morning was by the rector, the Rev. Montgomery H. Throop, who took up the life of St. Matthew, publican, apostle, and evangelist. In the evening the service was fully choral, with Bennett's *Magnificat* and *Nunc Dimittis*. The sermon was by the Rev. J. J Bowan Spong, M. A., of Trinity church, New York. At the beginning of Mr. Throop's rectorship there was a floating debt of about $2,000. At Easter-tide last this debt was finally disposed of, and there has been a gain in the regular income of about $300. The Bishop visited the parish on Sunday, May 19th, and confirmed a class of 23. The rectory has been sold for $4,500, and by this sale the mortgage debt has been reduced to $2,000.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

The annual convocation was held at Devils' Lake, in the church of the Advent, on Sept. 25 and 26th. On the former date the church was consecrated by the Bishop, assisted by the rector, the Rev. C. Turner, and the following clergy: Rev. Messrs. C. A. Chambers, of Bismarck; Chas. MacLean, of Ardock; F. J. Tassell, of Larimore; Wm. Gill, of Grand Forks, and W. D. Rees, of Fort Totten. At the business meeting held in the afternoon, the Rev. Mr. Chambers and Mr. Wm. L. Perkins were elected delegates to the General Convention. The Rev. Messrs. MacLean and Turner were appointed examining chaplains, and Hon. Seth Newman, chancellor, by the Bishop. The Rev. Mr. Tassell was elected registrar, and the Rev. C. Turner, secretary of the jurisdiction. These proceedings were characterized by the greatest unanimity. On Wednesday evening there was a Confirmation of three candidates and then a missionary service, in which each clergyman took part. On Thursday morning the Rev. Mr. Rees was advanced to the priesthood. In the afternoon the Bishop and other clergy made an excursion to Fort Totten, where the Confirmation of three Indians took place.

The convocation was brought to a close by a reception at the rectory, which was largely attended. The beautiful church, built, for the most part, like the rectory, out of money collected by the Bishop in the East, was tastefully decorated for this interesting occasion by the ladies, and presented a Churchly appearance.

Bishop Walker's address on Wednesday evening was a gratifying record of much valuable and faithful work done, and shows a very healthy condition of things spiritual as compared with that of former years. The Bishop's episcopate of more than ten years has been indeed fruitful of good works.

It may be added that a week before convocation, at the time of the Bishop's visitation, the mission at Manot was duly organized, under the name of the "Mission of the Incarnation," Messrs. J. C. Marcy, Dr. E. A. Crokat, and R. H. Collay being elected warden, treasurer, and clerk, respectively. The work at this point has been in charge of the rector of Devils Lake for upwards of two years. Two lots have been secured for a church building. Mr. Turner has charge of seven mission stations.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

GENEVA.—The 71st year of Hobart College opened auspiciously. The new class presents an unusually large proportion of candidates for the classical course, and is gratifying in point of numbers. The faculty has been increased by the election of Prof. John Archer Silver. A special service has just been held in the college chapel in memory of Arthur Cleveland Coxe, Jr., of Geneva, and Henry May, members of the class of 1897, accidentally drowned in Seneca Lake this summer.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

The Cathedral Choir School of Fond du Lac welcomed its boys back on the 18th ult.; 16 pupils are in attendance. Of this number nine are from the diocese, one from Chicago, one from St. Louis, one from Pennsylvania, one from New York City, and three from New Jersey. In addition to the headmaster two resident under-masters, graduates of Eastern colleges, have been secured, thus largely increasing the efficiency of the school. One, Mr. Alfred H. Wedge, A. B., Trinity, 1895, received honors during his course, in Latin, Greek, and French. Upon graduation he took the Tuttle prize in metaphysics, the oldest and most honorable prize in college and the only one offered to seniors. Mr. Frank E. Lawson, A. B., Hobart, 1895, the other new instructor, was valedictorian of his class, and received his degree with the honor of "*Magna cum laude*," having made an average of 91 per cent. He graduated and received honors in two courses, carrying double work throughout. These embraced the classical course; *i. e.*, Latin and Greek, and the course in modern philology, *i. e.*, English, French, German, Anglo-Saxon, and Gothic. It will thus be seen that the Choir school is better prepared than ever before to give courses in English, classics, mathematics, and modern languages, and that quality of thoroughness and accuracy which has been the great object of the school in past years will remain as carefully guarded.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—During the summer St. James' church was handsomely re-decorated, being closed several weeks for the purpose. The rector, the Rev. E. G. Richardson, who went abroad much impaired in health, has now returned and is quite well again.

Vermont

Arthur C. A. Hall, D.D., Bishop

In Trinity church, Milton, a new altar was dedicated on Sunday, Sept. 22nd, at an early celebration of the Holy Communion, Bishop Hall having set forth a service for the occasion. The altar, altar rail and other improvements are of quartered oak, and all are the gift of Mrs. H. E. Powell and a relative of hers. The generous legacy of Mrs. Powell's mother, Mrs. Witters, began the building of this fine church. The new altar has super-altar with the Trisagion thereon, also—with reference to the church's name, Trinity—trefoils, carved in front on a circle whose center is marked by a Greek cross. It is large, substantial, and very appropriate.

The Diocesan Branch of the Woman's Auxiliary met in St. Peter's church, Bennington, the Rev. Geo. L. Richardson, rector, on Sept. 24th and 25th, and was well attended, among its visitors being Mrs. Theo. A. Hopkins, of Burlington, a former president. The reports were favorable, and the future outlook encouraging. On Tuesday evening the sermon was given by the Rev. Dr. Bliss. On Wednesday there were two celebrations of the Holy Communion, and the business sessions. Mrs. L. M. Gray, of Burlington, was re-chosen president; Mrs. L. G. Kingsley, of Rutland, Mrs. E. S. Allen, of Woodstock, vice presidents; Mrs. E. L. Wyman, of Manchester Center, treasurer; Mrs. C. E. Allen, of Burlington, corresponding secretary; Mrs. E. P. Gilson, of Rutland, recording secretary. Receipts the past year were over $1,941, being an increase of $200 over the preceding year. The Rev. Dr. Harris, the general missionary of the diocese, gave a very encouraging report of his work during the year. In 75 towns he had held 141 Sunday, besides many week-day services, preaching in churches and school houses to assemblies of 20 to 250 persons; had celebrated the Holy Communion 60 times, baptized 21 persons, and become acquainted with some 250 people outside of ordinary Church privileges.

Supper was had in a public hall, and Mrs. Geo. F. Graves gave a reception. At a very interesting missionary meeting in the evening Bishop McKim, of Japan, gave a glowing account of the great work to be done there. Bishop Hall's absence, owing to an accident at Brandon, was much lamented.

BURLINGTON.—The chime of bells given to St. Paul's church by the late Harry Le Grand Cannon, and furnished by the Messrs. Meneely, of Troy, N. Y., was dedicated on Sept. 23rd. Bishop Hall had provided a special service, which was used in the belfry, attended by the relatives of the deceased, the parish officers, and other friends. The service was led by the rector, Dr. Bliss, and his assistant, the Rev. Geo. Y. Bliss. The two hymns sung at Mr. Cannon's funeral were given on the bells by Mr. Chester Meneely, of Troy, and the effect of the chimes then, and in the evening, was very satisfactory. The legacy for the bells, nine in number, was $2,500. Each bell has the following inscription:

Chimes. Legacy of Henry Le Grand Cannon, May 6, 1895. To St. Paul's church, Burlington, Vt.

Massachusetts

William Lawrence, S.T.D., Bishop

EPISCOPAL VISITATIONS. A. D. 1895

NOVEMBER

1. P. M., Episcopal Theological School. Cambridge. Matriculation.
2. P. M., St. Stephens, Pittsfield.
3. A. M., St. Mark's, Adams; P. M., St. John's, North Adams. Evening, St. John's, Williamstown.
4. P. M., Emmanuel, Shelburne Falls. Evening, St. James', Greenfield.
6. Trinity church, Boston. Women's Auxiliary to the Board of Missions, Massachusetts Branch.
8. Evening, Christ, Waltham.
10. A. M., St. Mary's, Newton Lower Falls. Evening, St. John's, Arlington.
12. Evening, St. John's, Athol.
14. P. M., Church Home for Orphan and Destitute Children, Boston. Annual meeting.
15. Evening, Our Redeemer, Lexington.
17. A. M., Trinity, Haverhill; P. M., St. James, South Groveland; evening, Emmanuel, Wakefield.
19. Evening, St. George's, Maynard.
21. Evening, Our Saviour, Middleborough.
24. Cambridge: A. M., Christ; P. M., St. Bartholomew's. Evening, St. James', East Somerville.
30. P. M., Christ, Swansea; evening, St. James', Fall River.

DECEMBER

1. Fall River: A. M., Ascension; P. M., St. Mark's; evening, St. John's.
6. Evening, Grace, North Attleborough.
8. East Boston: A. M., St. Mary's; P. M., St. John's. Evening, St. John's, Jamaica Plain.
11. P. M., St. Paul's, Hopkinton; evening, Reconciliation, Webster.
13. Evening, Trinity, Weymouth.
15. New Bedford: A. M., Grace; P. M., St. Martin's; evening, St. James'.
17. Evening, St. Paul's, Beachmont.

BOSTON.—In the church of St. John the Evangelist the Rev. Father Convers, S.S.J.E., began, on Friday afternoon, Oct. 4th, the fourth year of his Bible class on the Revelation of St. John the Divine.

SOMERVILLE.—The parish of St. Thomas has been reorganized, and the sum of $500 has been pledged towards the support of a clergyman.

SOUTH BOSTON.—A kindergarten school has been opened in the parish rooms of the church of the Redeemer.

GLOUCESTER.—A new altar of oak with reredos has been placed in St. John's church. It is a memorial of a former rector and measures 12 feet from the base to the top of reredos. The six panels will contain paintings, and the subjects will be chosen by the rector, who will shortly take a trip abroad for that purpose.

NEWTON.—Grace church observed its 40th anniversary on Sept. 29th. The music was impressive and of a high order, and was under the charge of Mr. H. B. Day. The Rev. Dr. Shinn preached upon the subject: "Some possible things in the future of the parish." Grace church was organized in 1855, when the first chapel was built. The corner-stone of the present edifice was laid in 1872 and the first services held therein in 1873. During the history the Baptisms have been 800; Confirmations, 500; marriages, 200; burials, 325; contributions for all purposes, $400,000. The Rev. Dr. Shinn has been rector of the parish for 20 years.

ALLSTON.—The parishioners of St. Luke held the first service in the new chapel on Sept. 29th. Bishop Lawrence preached the sermon. The edifice is located at the corner of Brighton ave. and St. Luke's road, and services were begun in this locality about three years ago. Under the ministration of the Rev. C. W. Duffield the parish has prospered and now numbers 120 communicants. The chapel is Gothic in style of architecture, half-timbered with a sloping roof. The interior finish is in white wood. A large memorial window, the gift of Mrs. Albert Mumford, adds greatly to its beauty. There are rooms for the Sunday school, and on the east a rectory with 10 rooms is being built. The lot will admit of the erection of a large stone church, which is the prospect of the future.

Opinions of the Press

The Independent

APOSTOLIC SUCCESSION "NONSENSE."—We presume THE LIVING CHURCH is right when it says that "Historic Episcopate" means "Apostolic Succession," and that "that is the interpretation that the bishops themselves almost unanimously give it; the only interpretation upon which we have any right to claim it as essential to Church unity." Dr. G. D. Boardman says that by Historic Episcopate he means "chronological succession." That may do for a Baptist, says our contemporary, but not for a Churchman; and that "it would seem to be the first duty of our clergy who have espoused the Catholic Unity League, to see that the members who represent other bodies be 'sufficiently instructed' as to the doctrine of 'this Church' which can never be compromised nor yielded." Very good. Neither will others yield to the nonsense of Apostolic Succession.

The Observer (Pres.)

EVOLUTION AND REDEMPTION.—The desire of *The Outlook* is to give a boost to the doctrine of evolution, by showing that it is not antagonized by the Bible plan of redemption. Our contemporary knows of no way in which the Scotch Professor could do so much to abate religious prejudice against the doctrine of evolution as by such a re-statement of the Scripture doctrine of redemption. This would be very funny if it were not far too serious for humor. We are to have a Saviour, but no sinners; a redemption, but no redeemed ones; a salvation without any subjects needing to be saved; a healing with none to be healed. If Prof. Drummond and *The Outlook* can make a statement of Christ's redemption that shall not involve man's fall in Adam, they will certainly overcome a great deal of native prejudice, and numerous persons will be ready to accept such a religion as an ornament without any care for its utility. But the utility will be so small that it is hardly worth the while to worry about preserving the article. If the story of the fall is false, the Cross of Calvary was meaningless, if not altogether a mistake.

St. Alban's Standard

THE LATE BISHOP HOWE.—The death of the Rt. Rev. M. A. De Wolfe Howe, Bishop of Central Pennsylvania, on July 31st, removes from the Church Militant practically the last of the great leaders of the Low Church party. He was one of the famous men who were brought up at the feet of Bishop Griswold, and who ruled the world for half a century. He represented the very best phase of the Low Church party, for while steadfastly opposed to what is known as Ritualism, he was a High Churchman in his loyalty to the Church, always upholding its exclusive authority, and maintaining the necessity of the Apostolic ministry and the sacraments of divine grace. He never yielded to the allurements of Broad Church ideas, and we can well remember his grief and indignation when a professed Broad Church deacon, lately arrived from the Baptists, was made a professor in the seminary which he had helped to found. He lived in the days of the great power of the Low Church party, and he was one of the few who remained true to its principles when the old leaders had passed away, and the younger men had gone over to Broad Churchmanship. For the past decade he has stood practically alone, looking out upon the progress of the Church, and beholding the triumphs of the Catholic Revival, and in his last charge to his clergy he reviews the changes that have come over the Church in the sixty-three years of his active ministry, and while he cannot altogether reverse the attitude of a lifetime, he "would not have the old Church life back again," and he seems to agree with Bishop Clark, of Rhode Island, that "there is, upon the whole, a change for the better." Bishop Howe was over 88 years old, and he died full of labors and honors—labors well done, honors well won—and probably no bishop has better earned the love and profound respect of his spiritual children. In his presence one felt the combined power of true greatness, of real holiness, and of most winning gentleness. Almost unconsciously one accorded to him the profoundest veneration, and felt that it was a privilege to be in his presence and a double blessing to be blessed by him—the blessing of a good man as well as of a good bishop.

The Living Church

Chicago, October 12, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Any one desiring to receive a copy of the weekly issue of THE LIVING CHURCH, for the five weeks, commencing Oct. 5th, containing a very full and accurate report of the proceedings of the General Convention, can do so by sending twenty-five cents, with his or her name and address.

THE vote in the House of Deputies on Monday, Oct. 7, by which a resolution relating to the Pastoral Letter of the Bishops issued last winter was laid upon the table, may easily be misinterpreted. Nothing is more certain than that this vote was in no manner an expression of the sense of the House upon the doctrine contained in that important document. The gentleman who made the motion to lay upon the table was careful to declare his own hearty concurrence with the definitions of the Pastoral. Large numbers of the soundest Churchmen in the Convention united in the vote to lay upon the table. Much, therefore, as any one might regret such a disposal of this important subject, it cannot be rightly contended that it indicates any uncertainty in the great legislative body of the Church on the doctrines of the Incarnation and the Inspiration of Holy Scripture. Other considerations came in to obscure the direct issue. The proposed action by which the House was asked to give a sort of approval of the action of the Bishops was said to be unprecedented. It was even regarded by some as an impertinence. It was contended that it represented a new kind of legislation of doubtful validity. Finally, it was urged that a resolution asking the House of Bishops to re-issue the Pastoral in accordance with the Canons, implied a reflection upon their previous action. For such reasons as these a large number of persons who would contend for the doctrine of the Pastoral with their last breath did not see their way to take the action which was proposed.

THE vote in the House of Deputies, in the Committee of the Whole, on the "Declaration" prefixed to the proposed Constitution, would seem to have given that famous formula its quietus. It is not improbable that before this meets the eyes of our readers the matter will have been finally dealt with in the regular session of the House. A vote so nearly unanimous, an action so complete, is not likely to be reversed. It seems very strange that the Commission should have ventured to entertain the idea of making use of the propositions contained in that Declaration in any way whatsoever. At the Convention of Baltimore in 1892 the attempt to bring these matters into the Constitution was defeated, notwithstanding the ability with which it was supported. Likewise, every motion which would have the effect, directly or indirectly, of referring them to the Joint Commission failed by a considerable majority. Thus the will of the Church on this subject was unmistakably expressed. Nevertheless, the Commission, under the general terms of the resolution by which it was appointed, thought itself authorized to take up the measure again. It is extremely doubtful whether it is justifiable for a committee to act in this way. While it may have a right, under a broad construction, to consider matters which have not been expressly submitted, it can hardly, without presumption, assume to do what the House which appointed it definitely refused to allow, or deal with subjects which that House squarely refused to refer to its consideration. In attempting, therefore, to foist the irenical propositions, commonly known as the "Quadrilateral," upon the Constitution as a complete statement of the position of the Church and of its essential marks as a part of the Catholic Church, the Commission invited the defeat which it has sustained.

The Quadrilateral in its Context

A correspondent of THE LIVING CHURCH has expressed a doubt whether the interpretation we have given at various times of the "Quadrilateral" would be accepted by the bishops who set it forth. Our principal contention has been that it was unfair and misleading to take the four points without their context. By doing this it has been possible to impose upon these famous proposals a sense which as originally expressed they can hardly be made to bear. We shall not undertake to quote the whole Declaration, which is to be found on p. 80 of the Journal of 1886. It is there stated that unity can only be restored "by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence;" *i. e.*, evidently, no new departure was contemplated, such as the formation of a neo-Catholic Church or "Church of the future," but a return to the old paths.

Then it is said that these principles of unity are "the substantial deposit of Christian faith and order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees," etc.

Finally, the following words are used: "As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:" and here the four propositions are given.

We gather from these explanatory statements that what is contemplated is a return on all hands to the ancient Catholic Church, and it may be implied that we ourselves have something yet to learn from the Church of the first ages, or at least something to do in order to make our practice consonant with our professions. But there is no indication that any kind of eclecticism is contemplated.

Second, these expressions make it clear that the "substantial deposit" of faith and institutions is held to have been ordained by Christ and His Apostles and that these things are, therefore, unchangeable, "incapable of compromise or surrender."

Third, it is assumed that this substantial deposit of faith and order was committed to the Church in perpetuity and that there are in the Church certain "stewards and trustees," who have it in their keeping and cannot in any way tamper with it.

Lastly, four points are singled out as specimens, "as *inherent parts* of this sacred deposit." It is not said that these are all, that they comprise the sum of this deposit, but only "parts" of it. Obviously they have been selected because, as we have expressed it, these four lie at the threshold. It is impossible that there can be any profitable discussion of organic Catholic unity unless these four fundamental points are first accepted.

We might add that when we take into account in this way the whole context of the Declaration, much of the controversy on the subject of the "Historic Episcopacy" becomes at once irrelevant. It is seen that as defined by the document itself, "Historic Episcopacy" is one of those essential things committed to the Church by Christ and His Apostles.

We are convinced that much misunderstanding might have been saved and a great deal of controversy avoided, if men could have been induced to read the Declaration itself before rushing into print. A new element of misapprehension has been introduced by the introduction to public notice of a compound of two statements, under the taking title of the "Chicago-Lambeth platform." It is well known that the Conference at Lambeth in 1888 took up the subject of Christian Unity and substantially endorsed the Chicago Declaration. Some verbal alterations were, however, introduced. In the first proposition, for instance, the Scriptures are said in the Lambeth document to "contain the Word of God," which being substituted for "is the Word of God," might give room for the neologian views with which we have of late years become so painfully familiar. In the second proposition the Lambeth document added to the Nicene the Apostles' Creed, making both together necessary to the sufficient statement of the faith of the Church. As this is not an ecumenical creed, since it never received the sanction of a General Council, its introduction serves to show that in searching for the principles of the Church of the first ages, we are not limited to things actually defined and set forth by councils, but must have regard also to the constant usage and practice of the Church at large. When the transactions of the Lambeth Conference on the subject of unity are examined as a whole it will appear that that body did not intend to depart in any wise from the sense of the original Declaration. Moreover, so far from asserting that the bare terms of the "Quadrilateral" would constitute a sufficient platform for complete unity, the Conference assumed that religious bodies which were ready to entertain the idea of organic unity, would prepare statements or articles after the analogy of the "Thirty-nine," to attest the orthodoxy of their interpretations and the completeness of their acceptance of a truly Catholic position.

A difficulty has been raised in connection with the view of this matter which THE LIVING CHURCH has consistently maintained, owing to the language found in the prefatory part of the Declaration of 1886, relative to "absorption." It is said that "this Church does not seek to absorb other Communions," etc. This, however, appears to us entirely consistent with the view which we have expounded, and which seems to lie on the surface of the whole document. To "absorb" a denomination of Christians, as a denomination, would be fraught with consequences too serious to be risked. This is, in fact, as we understand it, the very process which many indiscreet persons are advocating. What else is it but denominational absorption to confer the episcopacy upon the ministers of the various denominations, thus placing them formally within the order of the Church, without obliterating their special organizations? What we are observing in the religious world is a general down-grade tendency. As a consequence of this, we look for denominational disintegration. The business of the Church is to stand ready to "absorb," if you will, the individual members of all churches whom by virtue of Baptism she already claims as her own. To this end she must assert and emphasize her principles, not sink them out of sight or treat them as things indifferent.

Convention Brevities

"WE are here to show what Catholicity is and who are Catholics," declared Bishop Coxe in his sermon. Very well. Why not begin with the title page of the Prayer Book and get it straight in the Revised Constitution and Canons?

THE House of Deputies will not consent to rotation in office so long as its present able president and secretaries are available.

SO FAR we have heard of no agitation for ecclesiastical service reform!

"One of the best editions of the religious press," says *The Minneapolis Times*, "is the last number of The Living Church, whose title page is embellished with excellent portraits of some of the senior bishops in the Protestant Episcopal Church. Its leading article is a full synopsis of the Convention of the Brotherhood of St. Andrew, and there are reports from the various dioceses of the American Church on the progress of religious work under the auspices of the Church. Other subjects are very ably treated in an extremely interesting manner, and the paper is replete with excellent religious matter, handled in a very entertaining and really brilliant style."

The Living Church appreciates the courtesy, and reciprocates the good will, of *The Times*. The many kind favors of its manager, Mr. W. E. Haskell, will be remembered as contributing largely to make delightful the environment of the "Triple Alliance." Also to the editors, Mr. Blanchard and Mr. Gray, our thanks are due, and cordially tendered.

The "Triple Alliance," to which reference is made in a preceding paragraph, though not international, may interest our readers as an unique episode in the history of journalism. It is a combination of The Living Church, *The Church Standard*, and *The Minneapolis Times*, for reporting the proceedings of the General Convention. The report, revised by the editors of the Church papers (as far as practicable) is published daily in *The Times*, and afterwards adapted for use of their own readers.

Nearly three-fourths of the clerical deputies, and fully one-half the lay deputies, have served as deputies in previous Conventions. Pleasant greetings are manifold.

"That mysterious power which assigns their places to the delegations" seems to have a special spite against Southern Ohio. That delegation is still a part of the fringe.

The surpliced choir of Gethsemane church is worthy of high praise. The voices are sweet and well balanced, the trebles being particularly smooth. The music is sung with precision, in good even time. The phrasing of various passages in the anthem on Wednesday was excellent.

The rector of Christ church, St. Paul, in giving notice of the meeting of the Woman's Auxiliary, said that twenty-seven years ago the two now flourishing cities, Minneapolis and St. Paul, were missionary ground, the missions being sustained by churches in the East. Now these same missions are large churches, and are supporting missions in the great West.

It was a humorous *tu quoque* in the Committee of the Whole, when those on the rear seats called out "louder" to the reverend deputy from Pennsylvania, Dr. Fulton, and the House enjoyed it, in view of his recent loud complaints on that score. The president of the House smiled heartily.

Lost, suddenly and unexpectedly, in Committee of the Whole, the Declaration with the Quadrilateral attached! Any information leading to its discovery will be thankfully received by its original owners, in order that they may consign it to the custody of the Joint Commission on Christian Unity.

Poor old "Protestant Episcopal," at this Convention, seems like the dog that chewed up his tag! It has no owner who claims it, doesn't know itself where it belongs, and is likely to be dropped out of the baggage car at some convenient way station.

A statistical deputy calculated that at the pace taken by the House of Deputies, the whole of the Revision report might be passed upon by the House in Committee of the Whole, sitting in continuous session, except on Sundays, Christmas Day, and Holy Week, by the 1st of January 1901. In six months more the vote by dioceses and orders could be taken, and the report be certified to the dioceses by the 4th of July, 1901.

A learned deputy from Alabama wanted the House of Deputies in the plenitude of its power to bind and loose, to "loose the Bishops and let them go." He doubtless remembered that the Bishops are "those who are sent" and that they are likely to go and keep on going, whatever the House of Deputies may do.

The Rev. Dr. Robert, of Missouri, informed the House that he once 'got between two bishops and was mashed flat." The House took the statement as a choice bit of humor, for there has never been any indication of flatness in the energetic rector of the Holy Communion, St. Louis.

It has been suggested that if the House of Deputies were compelled to give written reasons to the House of Bishops for their non-concurrence in any given case, it would be most convenient to send the Bishops a collection of newspaper clippings culled from the reports of the debates. Reasons, then, would be as plenty as blackberries, and the Bishops could take their choice of the lot.

The San Francisco Call seems to have got things mixed in reporting the M. E. Conference lately held in Pasadena. It gives a large and fairly good picture of "Bishop Williams of Connecticut, one of the prominent divines at the Pasadena Conference." This reminds us to voice the regret expressed on all sides, at the absence from our General Convention of this "prominent divine," the Presiding Bishop. The Living Church has done the best it could to supply the lack of his presence by presenting his portrait to the bishops and deputies on the first page of the last issue.

We have often heard people express fear of the growing tendency in the Church to superstitious practices. Such apprehensions might find justification in the ritualistic reception by the House of Deputies of the Standard Prayer Book. The relic was held aloft by the secretary while the deputies rose. One enthusiastic deputy shouted: "Let us sing the *Gloria in Excelsis!*" but the House was content with silent reverence.

The fate of the "Quadrilateral" illustrates the old maxim, *Facile descensus*. After many attempts to find a place inside the Constitutional House, it finally settled down upon the front steps, to be promptly and ignominiously kicked into the street as soon as the Convention had a chance at it.

Mr. Thomas, of Pennsylvania, has had a hard time as a special committee to place disgruntled delegations where they can hear to more edification. After seating some of them in the laps of others, the committee felt that it ought to be discharged, but up to the present moment it has been permitted simply to report progress. Its progress has been equalled by that of the House itself in the consideration of the Revision. The Pennsylvania men have been seated in the laps of the New Yorkers, and the California deputies will be seated in the lapse of time.

News and Notes

It is reported that the Sultan has at last accepted the requirements of the "Powers" with reference to Armenia. It is also reported that there has been a renewal of the atrocities of last year. A great deal can be done, a great many Armenians put out of the way, the sublime Porte meanwhile asserting that all is well, before the new system of things can be set in operation. At the best, it is not a very radical system. The virtuous "Powers" are so much afraid of each other, and England, especially, so jealous of Russia on the one hand, and in dread of her Mohammedan subjects in India on the other, that there is every probability that the whole tedious negotiation will prove to be an elaborate example of "how not to do it." It seems impossible, however, that the evil day (for Turkey) can be much longer postponed. A reverend speaker at a public meeting in London expressed the hope that the struggle would end in the redemption of St. Sophia and the restoration of the oldest of the world's cathedrals to the purposes of Christian worship. For this he is solemnly rebuked by a Mohammedan writer in the *Contemporary Review*, who warns the English not to bring the question of religion into the matter. We are, it seems, expected to believe that the Turkish treatment of the Armenians is entirely independent of religious considerations. Governments may pretend to believe this, but the people of Europe and America are not blinded, and sooner or later public sentiment will make itself felt, and it will be in the form of a conviction that the Turkish Government is an impossibility; that, in the words of the English *Quarterly Review*, "the powers are attempting an impossible task when they seek to combine reforms for the Christians with the independence of the Sultan." Sooner or later it would seem inevitable that the decaying mass of the Ottoman Empire must be divided up into independent but protected States.

The Very Rev. James C. Byrne, of St. Paul, a Roman priest of high standing, recently made a plea for Christian fraternity between Protestants and Catholics, meaning, of course, Roman Catholics. He thinks they should regard each other as Christians, and act accordingly. This, he considers, they may perfectly well do, without any change in their convictions with regard to the status of the various churches. On this *The Independent* remarks that Father Byrne has said what he ought to have said, "and we Protestants, being the majority, ought also to utter it, and to accept heartily this olive branch. Good Catholics are good Christians, and it is time that a campaign of slander should come to an end." Again: "And we believe that just as Protestant churches are becoming purer and better, the same is true of the Roman Catholic Church—in this country, at least." This is certainly very fine. But, shades of the Pilgrim fathers! what are we coming to, when your descendants can express such sentiments as these?

Five-Minute Talks

BY CLINTON LOCKE

XXXIII.

I am going to call this paper "Rounding off the corners," and it was suggested by the following words in the Bishop of New York's convention address last year: "Our duty to the social fabric, yours and mine, is not to pull it down, because its existence seems to us to involve certain intolerable hardships, but to make these hardships tolerable, as even the hardest labor and the sorest privations may be made tolerable by an inexhaustible sympathy and a never-tiring helpfulness to all within our reach." I could not have a better text than these words; let me preach from them.

We all know how road builders and track layers strive to avoid sharp corners, how they try not to have sudden twists and hard places to get around. Anything angular and stiff and sharp is, when possible, put out of the way. Now, life is full of sharp corners, and corners which could not be made otherwise than sharp. They had to be so, and we may try as much as we please to construct life without them, but it cannot be done. Yes, our socialistic and anarchistic friends say, and that it is so proves the whole structure of society to be wrong, and it ought to be pulled down to the ground and built up again without any sharp corners. That would be a pretty big job, however, and it is not likely to be soon done, and we cannot wait for it. Besides, it is utterly impracticable to tear everything down. It could not be done without tearing down much that is priceless, and just as useful and just as necessary as any new thing that could be found. Westminster Abbey is very old and rusty and time-eaten, but nobody thinks of tearing it down, but of restoring it, of renewing the worn out parts, of propping and strengthening the work; society is very much like that. It will be much more profitable to see how we can stop leaks, patch walls, put in new pieces here and there, than to labor and howl (and it is chiefly howling these iconoclasts do) that everything must come down and we must have a bran new thing.

The amusing part is that these pullers down are all by the ears as to what kind of a building ought to go up in place of the present one, and the experiments they have hitherto tried have been anything but reassuring to plain people. Let us recognize the sharp corners, wish with all our hearts they were not there, but knowing that we cannot help their existence, strive to pad them, try to round them off, try to make them as little sharp as possible. You have no idea how much can be done in this way, by showing, as Bishop Potter says, "an inexhaustible sympathy and a never tiring helpfulness to all within our reach." Re-

member sharp corners occur in the running of the rich as well as the poor, and quite as many rich people as poor fall over them and are hurt, and want sympathy as badly as any poor person does.

I need not give a complete list of the inevitable hardships of life, and I mean by that those which do not belong to good conduct or misconduct, and which may come to the most pious as well as the most wicked, and fall upon the most prudent and lie in wait for the most careful and blameless. It will be sufficient to mention sickness, loss of situation from inevitable causes, loss of property through the fault of others, unworthy relatives, undeserved blame, loss of some limb or faculty by which you earned your living, pinching poverty, wretched environment from which there is no escape, witnessing the prosperity of wickedness and the success of the tyrant and the grabber, and sorrow in its myriad and perfectly irresistible forms. We have to meet these and they cannot be got out of life. Riches cannot keep them all off, and poverty does not bring them all on. They are independent of money and rank and learning. Now, it is no use to shake your fist at these things, and wail and rail at the state of things which produces them. There they are, and they say, "What are you going to do about it?" Money will help some, but it is no more use in many others than dead leaves would be.

There is one thing which will help us all, no matter whether the sufferer be rich or poor, and it is a thing the poorest can have at his disposal just as freely as the rich, and that is sympathy. If we can have that, the sharpest corners will lose some of their sharpness, and we can bear, as we never thought we could, the rawness of the sores which running against them constantly makes. Do not put me off by saying, "Oh, sympathy is like a taste for music, some people are born with it and others are not; I was not and, therefore, I must be excused." Nonsense, we are no more born with cultivated hearts than we are with cultivated minds. Indeed, when we see how cruel children are, we sometimes doubt whether sympathy is ever natural, but that is only for a moment. We feel that there is a natural foundation on which, with determined efforts and the help of God, we can develop a great power of sympathy. We have to learn to be self-forgetting, to look sturdily at human life and think about it, and get into our minds how hard it is for some, and to enter into their feelings. Our Lord expressed this divinely when He called it "losing your life for others' sake." If you want to round off the corners in your fellows' lives, you have got to lose your own life, to lose the hugging yourself, always thinking about your own comfort, dwelling on your own fancies. You must merge yourself in the life around you, and by reading, by observation, by keeping your eyes and heart open, learn to feel for men; not theatre feeling, but the feeling that prompts you to do, to say, to plan, to arrange what you possibly can to help. If you do not do this, you will suffer for it. Tom Hood wrote a poem which pictures a woman seeing pass before her a procession of the people she might have helped and did not, and she shrieks: "No need of sulphur and of boiling lead for my punishment, this crowd is what damns my soul."

Letters to the Editor

A CATHOLIC CHURCH CONGRESS

To the Editor of The Living Church:

I would call the attention of the House of Bishops, and also the House of Clerical and Lay Deputies, when assembled in Convention, to consider the advisability of calling a Catholic Church Congress. We have had a World's Fair Religious Congress, why not now a Catholic Church Congress?

GEORGE MOORE.

Menominee, Ill.

A PROBABLE DANGER

To the Editor of The Living Church:

Permit me to thank you for the editorials commenting most admirably upon Dr. Egar's letter. I fear that an attempt is being made to do that which was prevented in Prayer Book revision. A mutilation of Liturgy, Constitution, or Canons, would be injurious, if not disastrous, to the Church in the United States. Why should an opening be made for revision of Constitution? Let the General Convention put an end to this tampering with the standard formularies of the Church. The changes in the Prayer Book are not of sufficient consequence to justify the expenditure entailed upon parishes and individuals. Start the ball of revision rolling and no one can tell where it will stop.

FRANK W. HENRY.

CORRECTIONS FOR THE AMERICAN CHURCH ALMANAC

To the Editor of The Living Church:

Will you kindly permit me, through your columns, to direct the attention of the clergy to the fact that the American Church Almanac for 1896 goes to press this month, and that I shall be very grateful if they would make use of the slip provided for that purpose (p. 380 of this year's issue) in making known any needful corrections.

I shall also be grateful to any persons interested in any Church institution, or society, throughout the country, if they will let me know if it is correctly and fully described either under the diocese to which it belongs or on pp. 60–78. It is my aim to have no institution or society unrecorded. May I further request that the secretaries of dioceses who have not yet sent me a copy of their Journal, will kindly send me one as promptly as possible.

EDITOR AMERICAN CHURCH ALMANAC AND YEAR BOOK.
114 Fifth av., New York City.

A PROVINCIAL SYSTEM

To the Editor of The Living Church:

The remarks in your editorial, in this week's issue, as regards legislation on the "Provincial System" lead me to say, that in the recent meeting of the Hannibal convocation at Monroe City, Mo., this subject received (as is so often the case) a good discussion, and a draft of a canon—the result of much study and reflection—met the very general approval of the clergy present. This canon was put in the hands of the dean of convocation, who is one of the deputies from the Missouri diocese, and it is expected that, on conference with some interested in this matter, the canon may be presented in the Convention. Even if not adopted, we are well persuaded that its discussion will be of real value.

It does not pretend to be an ideal system. It is in its nature tentative. The subject is entirely covered by *canon*, and in no way touches the "Constitution." Could the experiment be put to the test of practice now while the Constitution is in revision, on the adoption of a revised Constitution, it could be repealed or altered at will in a single Convention.

In this canon the ancient nomenclature, traditional and world-wide, is employed, as it seems wise to call things by their real names.

The division of the one province of this nature into eight is proposed on lines natural and most obvious, and grouped around centres easily accessible. Many of us hope this matter may at least be given a full discussion.

EDWARD PORTER LITTLE.

Hannibal, Mo., Sept. 27, 1895.

A MISAPPLIED STORY

To the Editor of The Living Church:

I notice that the Rev. Dr. George S. Mallory, in his pamphlet recently published, "The American Church; an integral part of the one Catholic and Apostolic Church," cites an anecdote to illustrate his point that the "Constitution" adopted by the General Convention is the Constitution of the Church, and as such "it seems to throw doubt upon the Church." He says in a note (p. 3): "Much use is made of the Constitution in this respect by antagonists of the American Church. Since these articles were written it has been related to us that not long ago there was a public discussion of religious matters in a city in Illinois. The Latin Bishop of Peoria (Spaulding) said in substance: 'Protestants are divided into innumerable sects. The only one of these that is worthy of any notice is the so-called Protestant Episcopal Church. I hold in my hand the Constitution of that sect. I will read you the title page. You see that this sect is just a hundred years old. It is in no way and in no sense a part of the Catholic Church,'" etc.

The Roman Bishop was delivering a lecture in Bloomington, Ill., in reply to a lecture on Roman claims delivered by the Bishop of Springfield. The *ad captandum* argument of Bishop Spaulding, which he used with telling effect, I regret to say, was not taken from the title page of the Constitution and Canons. Holding open before his audience a copy of the Book of Common Prayer, he impressively read the title page, "The Book of Common Prayer, etc., according to the use of the *Protestant* Episcopal Church in the United States of America." (Italics his). Then turning to "the Ratification" he read the date, 1789, and triumphantly appealed to his audience. It was the unfortunate legal name of "this Church"—"*Protestant Episcopal*"—that gave his statement all its force. It is evident, I think, that the title page of the Constitution would not have served the purpose Dr. Mallory supposes it did, since it reads thus: "Digest of the Canons for the government of the Protestant Episcopal Church in the United States of America, passed and adopted in General Conventions, together with the Constitution." There is no statement that it is the Constitution of the Church, since it is obviously only the Constitution of the General Convention.

FREDERICK W. TAYLOR.

WANTED—COLORED CHURCHES

To the Editor of The Living Church:

With no intention or desire of precipitating fresh discussion on the race question, I would like to ask why it is that the colored people as a rule do not seem drawn towards our Church, although there is much in the ritual character of it which would naturally appeal to the tastes of the race. The racial temperament, too, is conservative on all questions—not free thinking or even speculative—and I believe the lives of our colored communicants will be found, as a rule, fully as near the mark of true consistency as those of their white brethren.

I am not armed just now with statistics for such a discussion, but I believe it will be found that the Episcopal Church in the United States has a very small percentage of colored communicants, compared with several other Churches—the Roman included. In Western Maryland and in Louisiana, of course, the Roman Church is strong among the colored people. And I may say from personal observation that no more loyal or zealous class of worshipers is to be found anywhere than among the colored Romanists of the western tier counties in the former State. Of Louisiana I have less knowledge, but some of our brethren from that diocese can doubtless tell us what steps have been taken to win the colored people to the Episcopal Church there, or whether the environment of the Roman Church seems best suited for their needs, or that at least which they are most likely to cling to.

Possibly it may be that this race question cannot be approached without danger of some recrimination—opening up old issues which all hands are anxious to avoid, and raising social questions, and even semi-political questions, which some people would rather smooth over. But if we claim all that the Nicene Creed claims for us inferentially—if we believe in One Catholic and Apostolic Church, and that we are an integral branch, and the branch furthest removed from error, then what are we going to do about the question of our Church's popularity and acceptance among the great race which, scattered so widely over our land, still retains a common loyalty of feeling in all that touches the mutual interests of its component parts? Of course the question may be easily answered by saying that the colored communicant has just the same rights and privileges in the Episcopal Church as the white; but I am compelled to say frankly, regardless of just how it strikes some white or some colored people, that while the colored communicant as an individual has just the same rights and privileges as the white in the Church, still there is not the same show for him as an active factor and a potentiality in administration as there would be if he had churches of his own, was consecrated to the diaconate and priesthood, or was chosen a vestryman by his own flock. I do not say that I advise race segregation by parishes for all time, but I do for the start, in order to build a colored Episcopal contingent—to get the colored people of the United States into the Church and keep them there—then afterwards white and colored people can regulate matters as to mutual exclusiveness or intercourse as communicants to suit themselves.

First of all, I would say that no white person need drive a single peg in this matter if he is prejudiced by his politics, or his section, or the war, or the civil rights subject, or any other disturbing issue. It is a plain, simple, business proposition. Do we want in our Church merely old American families with a few converts from Rome or Dissent, or are we reaching out to the world of men and women? Are we acting as Churchmen first and members of society or politicians second, or what is our *first* object?

There are enough colored people in many of the large cities of the central States to sustain at least one colored church. And I will say this much, that whether the colored man comes in as a Low Churchman or a High Churchman he will not come in as a man who will be forever doubting and picking revelation to pieces. Whatever he professes to believe he will be loyal to. Moreover, he will make a good worker and a good organizer. And there is no use in our calling ours a Catholic Church if it is tacitly understood that it is designed in the main for white people of Anglo-Saxon descent, thus limiting the grace of God to a very small segment of humanity relatively.

I must stop simply for want of space. A great deal might be said on the subject. But I will say this in conclusion—that it will require an apostolic spirit to deal with this question. Just so sure as either white or colored people begin standing on racial points in the matter, our Church at least will be a drone and a sleeper as regards this part of Christendom. We can get colored people in the Episcopal Church without a resort to out-and-out Cahenslyism. Indeed I do not see an approximation to that danger, for the colored people are just as much Americans as the whites.

Who wants to see the Episcopal Church narrow and exclusive? Let bold, catholic-minded men be willing to discuss the issue fearlessly. We can have colored churches all over the North and all over the South, instead of a few in South Carolina or thereabouts. We can have colored priests. Those we have now are good men and true. I do not believe there is any other Church so peculiarly suited to the needs and the taste of the progressive Afro-American as the Episcopal Church of the United States.

WILLIAM B. CHISHOLM.

Elmira, N. Y.

Personal Mention

The Rev. Dr. Alexander Mackay-Smith, of Washington, D.C., returned from Europe in the "Kaiser Wilhelm II.," Sept. 23rd.

The Rev. Dr. J. Streibert has returned to Gambier, Ohio, from Potsdam, N. Y.

The Rev. Alford A. Butler has entered upon his duties as warden of Seabury Divinity School, Faribault, Minn.

The Rev. Louis C. Sanford should be addressed at Bristol, R. I.

The Rev. Dr. Chas. L. Fisher has relinquished the temporary charge of Holy Trinity memorial chapel, Philadelphia, and returned to his duties at Gambier, Ohio.

The Rev. J. J. Lanier is to be addressed at Greensboro, N. C.

The Rev. R. H. Latrobe is to be addressed at 1419 Lombard st., Philadelphia.

The Rev. E. A. Penick is to be addressed at 108 N. Fifth st., Camden, N. J.

The Rev. J. H. Barbour is to be addressed at 254 Washington st., Middletown, Conn.

The Rev. Percy T. Fenn., D. D., has resigned the rectorship of St. John's church, Boonton, N. J., to accept the rectorship of St. John's church, Essex, Conn.

The Rev. H. H. Barber has resigned the rectorship of the church of the Good Shepherd, Houlton, Me.

The Rev. Wm. Brayshaw has accepted the rectorship of Trinity church, Alliance, diocese of Onio.

The Rev. Adam Currie, of Canada, has been temporarily licensed to officiate in the diocese of Maryland.

The Rev. Jesse K. Brennan has resigned his position as assistant minister of the church of the Holy Communion, St. Louis, and has accepted the rectorship of St. Mark's memorial church, in the same city, and entered upon his duties.

The Rev. W. A. Griffith has accepted the rectorship of St. John's church, Montgomery, Md.

The Rev. A. W. Jenks has resigned the rectorship of St. Luke's church, Woodsville, N. H., to accept appointment as instructor in Church History at Nashotah Theological Seminary.

The Rev. D. Watson Winn has resigned the rectorship of St. Jude's chapel, Brunswick, Ga., to undertake missionary work in the diocese of Georgia.

The Rev. John W. Suter is to be addressed at Winchester, Mass.

The Rev. Dewees Roberts, of Boston, has returned from his tour of Europe.

The Rev. J. Clarence Jones, Ph. D., has relinquished temporary charge of St. Thomas' church, Sugar Hill, in the White Mountains, and resumed his duties as rector of St. Thomas' church, Brooklyn, diocese of Long Island.

The Rev. T. L. Randolph is to be addressed at 2101 Central ave., Alameda, Cal.

The Rev. R. Holland Taylor, D. D., of Newfoundland, has accepted the rectorship of St. Thomas' church, Hampstead, diocese of Maryland.

The Rev. J. Leech Porter, of Trinity church, Pawtucket, has recovered from a serious illness.

The Rev. Geo. A. Leakin, D.D., has been chosen president of the ecclesiastical court of the diocese of Maryland.

The Rev. Thomas Lloyd has accepted the rectorship of St. Philip's church, Circleville, diocese of Southern Ohio.

The Rev. A. B. Nicholas has assumed charge of Trinity church, Guthrie, Okla.

The Rev. Dr. T. C. Williams has resigned the rectorship of St. Andrew's church, Jackson, Miss.

The Rev. Dr. J. E. C. Smedes, who for sometime has been assistant minister of Silver Spring parish, diocese of Maryland, has accepted the rectorship of the same.

The Rev. Dr. Walter Baker, assistant minister of St. Paul's church, Baltimore, has been appointed to the special care of the chapel of St. John the Baptist.

The Rev. Robert W. Barnwell, rector of St. John's church, Florence, S. C., has accepted the rectorship of Grace church, Charleston, S. C.

The Rev. A. E. Bonham, assistant minister of St. Matthias church, Philadelphia, has accepted the rectorship of Trinity church, Boonville, N. Y.

The Rev. R. H. Gesner is to be addressed at West Haven, Conn.

The Rev. O. S. Michael, of Philadelphia, has returned from Atlantic City, N. J.

The Rev. M. D. Wilson has resigned the rectorship of St. Andrew's church, Oakland, Cal., to accept the rectorship of St. Peter's church, San Francisco, Cal., and has entered on his duties.

The Rev. T. Spencer Turner's address is Holy Innocents' Clergy House, Hoboken, N. J.

The Rev. J. P. Lytton, having resumed charge of All Saints' church, West Plains, Mo., desires his mail addressed accordingly.

The address of the Rev. James Simonds is, for the present, Fredericton, N. B., Canada.

The Rev. H. Nelson Tragitt has resigned the rectorship of Emmanuel church, Ansonia, and has accepted the assistantship of St. John's, Waterbury, Conn., with postoffice address at Waterville, Conn. Please address accordingly.

The Rev. Dr. George J. Magill, rector of Trinity church, Newport, R. I., has been granted a year's leave of absence by his vestry, and a handsome purse has been presented to him to cover his expenses while traveling in Europe. He will sail for the Mediterranean by the "Furst Bismark" Oct. 16th. His address while abroad will be care Messrs. Hottinguer & Cie, 38 Rue de Provence, Paris, France.

The Rev. George Rogers takes temporary charge of the church of the Transfiguration, Philadelphia, during the absence of the rector, the Rev. Dr. Sidney Corbett, who has gone to Europe in search of health.

The Rev. Dr. Sidney Corbett's address, while abroad, is Hotel Byron, Rue Lafitte, Paris, France.

The address of the Rev. C. H. Arndt, who has gone to Europe, is now care of 21 Boulevard Victor Hugo, Nice, France.

The Rev. Samuel H. Meade, M. D., who has been in charge of the church of the Holy Comforter, West Philadelphia, "by permission of the Bishop," since Feb. 24th last, has resigned therefrom.

Ordinations

At St. Paul's cathedral, Syracuse, Central New York, Bishop F. D. Huntington ordained Francis William Maccaud and English Crooks to the diaconate. The sermon was preached by the Bishop, and the candidates were presented by the Rev. Joseph M. Clarke, D.D.

To Correspondents

ANGLICAN.—The vestry, as a corporation, is responsible for the debts of the parish. As individuals, vestrymen are not liable, so far as we know.

Official

THE 33rd annual public business meeting of the Evangelical Educational Society will be held in the parish house of St. Mark's church, Minneapolis, Thursday evening, Oct. 17th, at 8 o'clock. The 33rd anniversary of the Society will be held at St. Mark's church on Sunday evening, Oct. 20th, at 7:30 o'clock. Addresses will be made by Bishops Whitaker, Brooks, Hare, and Dudley. A collection will be taken up, to be divided equally between the work among the Indians, the colored, and in Oklahoma.

THE TRIENNIAL REUNION OF ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY

The reunion of the graduates of the General Theological Seminary will be held on Wednesday, Oct. 16th, in Minneapolis. The Holy Communion will be celebrated in St. Paul's church at 7:30 A. M. by the Bishop of Delaware. The evening service will be held at St. Mark's church at 8 o'clock. Sermon by the Rt. Rev. Thos. F. Gailor, S.T.D., Assistant Bishop of Tennessee. The banquet will be at 9 o'clock at the Commercial Club, Hennepin ave. and 4th st., Kasota Block. All clergymen are invited to participate in the services and social reunion.

Died

BLOUNT.—Entered into life eternal Oct. 1, 1895, Susanna E. Blount, beloved wife of J. R. Blount, at her home in Clear Water Harbor, Fla.

"Peace, perfect peace."

BALAND.—Entered into rest Sept. 29, 1895, at Middleville, N. Y., Helen, infant daughter of Jerry and Grace Farmer Baland, aged 6 months and 11 days.

MORRILL.—At Waukesha, Wis., Sept. 27th, after one day's illness, Sara Morrill, of Alexandria, Va.

Church and Parish

WANTED.—A position as organist in or out of the city. Graduate of Harmony. Address, Miss DEANE, Knoxville P. O., Fred. Co., Md.

WANTED.—By a clergyman in good standing, good health, age 45, a permanent situation as manager, secretary, or clerk. Mercantile experience, conservative temperament. A temporary illness caused suspension of parish work, and cannot now find employment in the Church. References. Address, E. JAY, THE LIVING CHURCH office.

WANTED —A situation as housekeeper in a widower's family; any position of trust; fond of children; long experience; good references. Mrs. DUKE, 82 College st., Toronto, Ont.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

"BOB INGERSOLL ANSWERED"
BY JUDGE SIDNEY THOMAS

This popular lecture has received the highest encomiums from Press, Pulpit, and Bar. It is a timely, patriotic, elequent, and pathetic defense of the Old Book, and at the same time a scholarly, logical, humorous, caustic, and popular, rather than dogmatic, reply to the Prince of Infidels. Lecture committees, societies, and colleges desiring a first-class entertainment designed to interest a miscellaneous audience, can address for particulars SIDNEY THOMAS, Chicago, Ill., or Redpath Lyceum Bureau, 1536 Monadnock Block.

RECTOR AND VESTRY

The debate and findings of the Standing Committee of the diocese of Alabama in the case of Rector vs. Vestry of St. John's church, Mobile, together with the Bishop's decision in the case, are ready for delivery.

There arose last year in the parish named a dispute between the rector and the vestry as to who had control of the Church organ; the vestry contending that at all other times than during the actual progress of divine service they possessed authority to say who should and who should not use the organ, the rector contending that at no time did the organ pass from under his control.

Inasmuch as this question involved the larger question of control of all Church property the Bishop called in the Standing Committee to counsel with him. After some very lengthy debates the Standing Committee found itself unable to agree, the three clerical members casting their vote for the rector and the three lay members for the vestry. Thereupon the whole mass of testimony was laid before the Bishop and he gave judgment in favor of the rector.

By order of the Council the full proceedings were ordered to be published and the pamphlet to be sold at twenty-five cents. It now appears in clear, readable type, on good paper, and in eighty-three pages gives information not elsewhere obtainable by the bulk of Churchmen. Many cognate subjects are incidentally discussed, such as: The Rector as a Member of the Vestry; The Position of a Vestry—Secular and Religious Functions; Liability of the Vestry; The Vestry and the Parish Income; Derivation of the Power of the Vestry; The Organ as Movable and Personal Property; Ecclesiastical Law and Civil Law.

The Bishop said of it to the Council that he knew of no single source, certainly no one book, from which could be obtained an equal amount of information concerning the matters covered by the controversy. Both sides are fully argued, while the decision of the Bishop is a remarkable document. It is rarely the case in similar publications that we get the argument on both sides in connection with the decision; this feature adds greatly to the value of this pamphlet. It is sold for 25 cents for a single copy, or five copies for $1. Address, REV. J. L. TUCKER, D.D., Pres. Standing Committee, Mobile, Ala. Do not send postage stamps.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts for continued insertions.

The Editor's Table

Kalendar, October, 1895

6.	17th Sunday after Trinity.		Green.
13.	18th " " "		Green.
18.	ST. LUKE, Evangelist.		Red.
20.	19th Sunday after Trinity.		Green.
27.	20th " " "	Green.	(Red at Evensong).
28.	SS. SIMON AND JUDE.		Red.

The doctors of Colorado recently convened at Denver. They are finding that people born in Colorado are falling victims to consumption. This is attributed to the constant influx of diseased persons into certain sections of the State. The doctors denounce as criminal the carelessness of many afflicted with this dread malady. Pamphlets giving instruction how to destroy the sputum which contains the bacilli are now circulated. The doctors urge the building of sanitariums on the cottage plan, and the preventing of the gathering of a number of consumptives where there is no attempt at scientific care and disinfection. The doctors urge the building of some cottages by the Government. If the Government does this, it should also place in close connection some industries and employments that would give an income to those compelled to support themselves. Hundreds of men and women go to Colorado for their health who must at the same time have some wage-earning employment. Idleness has killed many who might have lived longer if their time had been used in some way. Idleness may be the child of the devil, but it is often the energetic assistant of death.

One of the most remarkable musicians in the world is Dr. David D. Wood, the organist of St. Stephen's church, Philadelphia. He is totally blind. "When he desires to learn a piece of music he seats himself at the piano or organ," says *The Philadelphia Record*, 'and Miss Burdette, his private secretary, stands near him with the music in her hand. She describes to him the music by telling him the key and giving him the time and movement. Then she reads the notes for several bars, which are intended for the right-hand movement. The reading is done as fast as the lips can move. Then, as she starts to read that part of the music intended for the left hand, Dr. Wood plays what she has already read for the right hand, and follows her words with the left hand, thus making the exercise complete. When the entire piece is gone over in this manner but once, so wonderful is the memory of Dr. Wood that he can play the piece through without assistance, and will always retain it in his memory. So perfectly is Dr. Wood schooled in musical form, which is a higher branch of music only acquired after years of study, that he can often anticipate Miss Burdette in the reading of a piece of music that he never heard before."

"Heigh Ho! Daisies"

BY SARAH RODNEY

"The daisies peep from every field."

There have been so many pretty things said about the daisy, that it would be impossible to remember them all. But when daisies meet your gaze, with their knowing little faces, and "modest, unassuming" ways, scattered in such luxuriant profusion over hillside and valley, you cannot help recalling phrases and stanzas from some of the beautiful poems written in their honor by poets of all ages, from Chaucer, the first of English poets, down to modern ones. They, one and all, seem to love to weave the daisy into their songs.

There is a beautiful legend connected with the origin of the daisy: That during a persecution of the early British Christians, the good bishop, St. Bruon, insisted upon his sister, St. Olle's, hiding herself with several companions, to avoid being put to death. After the persecution had ceased, St. Bruon, not knowing where his sister had concealed herself, sought her far and wide; and when he had almost grown discouraged of ever finding her, little tufts of flowers with golden centres and rays of white sprang up in front of him; he followed this miraculous daisy-strewn pathway, which after many days led him to a barren, desert place, where amongst its rocky hiding places he found his sister safely secreted with her companions. The good bishop was more than rejoiced, and since then daisies have been loved and cherished.

And no one has ever seemed to love them more dearly than Scotland's bard; for how very frequently their praises are woven into his songs. In his ode "To a Mountain Daisy," how tenderly he speaks to the

"Wee, modest, crimson-tipped flower,
Thou'st met me in an evil hour."

And again:

"Thy mawie bosom sunward spread,
Thou lifts thy unassuming head."

Still in the same poem:

"Sweet flowret of the rural shade."

And:

"In days when daisies deck the ground,
And blackbirds whistle clear,
With honest joy our hearts will bound
To see the coming year."

Here is another equally pretty:

"Now Nature hangs her mantle green
On every blooming tree,
And spreads her sheets o' daisies white
Out o'er the grassy lea."

And again:

"The daisy for simplicity and unaffected air."

And still again, which is one of the finest things Burns says of the daisies:

"Yet all beneath the unrivalled rose,
The lovely daisy sweetly blows."

Wordsworth says:

"The daisy by the shadows that it casts,
Protects the lingering dewdrop from the sun."

And in his charming poem "To a Daisy:"

"Sweet daisy! oft I talk to thee,
For thou art worthy."

In this little song he says so many quaint and pretty things about daisies:

"A nun demure, of lowly port,
Or sprightly maiden of Love's court,

"A queen in crown of rubies drest,
A starvling in a scanty vest.

"A little cyclops with one eye,
Staring to threaten and defy."

Some of the stanzas are rather eccentric, and others are beautiful, as:

"Silver shield with boss of gold,
That spreads itself, some fairy bold
In fight to cover."

"I see thee glittering from afar,
And then thou art a pretty star."

And the last verse of the poem:

"Sweet flower, for by that name at last,
When all my reveries are past,
I call thee, and to that cleave fast,
Sweet silent creature!
That breath'st with me in sun and air,
Do thou, as thou art wont, repair
My heart with gladness, and a share
Of thy meek nature."

And Keats says:

"Daisies are rose scented, and the rose herself has got perfume which on earth is not."

Also:

"Fair is the king cup that in the meadow blows,
Fair is the daisy that beside her blows."

—*John Gay.*

And who does not love Jean Ingelow's:

"Heigh ho! Daisies and buttercups,"

Or have not smiled over Max O'Reilly's quaint fancy, in imagining his last sleep would be more contented:

"With the tip of his toe turned up to the root of a daisy"

And Thomas Campbell's beautiful stanzas to "Field Flowers":

"Ye field flowers! the gardens eclipse you, 'tis true,
Yet wildings of nature, I doat upon you,
For ye waft me to summers of old,
When the earth turned around me with fairy delight,
And when daisies and buttercups gladdened my sight,
Like treasures of silver and gold."

Shelley says:

"Daisies, thou pearled Arcturi of the earth,
The constellated flower that never sets."

Cowper calls it the children's flower; and truly children as well as poets love them, for daisy chains are symbolical of childhood days. And what numerous artistic uses are made of them now: the picturesque daisy weddings and teas; the possibilities they hold out, and are most thoroughly made use of by the wielders of palette and brush, and also for the needle as well. The daisy is as useful and charming in decorations of all descriptions, whether it is literally its own sweet self that is used, or when portrayed with pen, needle, or brush. And although there has been rather an especial fad for admiring daisies the last few years, yet, when we gaze at our own daisy-strewn meadows, and remember Milton wrote of

"Meadows trim with daisies pied;"

and also Spenser of:

"Grassy ground with dainty daisies dight,"

and Chaucer in the "Flower and the Leaf," praises the green grass "7-powdered with Daisy," there seems good reason for such admiration.

The ox eye daisy, *chrysanthemum leucanthemum*, that we are all so familiar with that it seems to wholly belong to us, is really a native of Europe, growing wild there the same as here. In some parts of England it is called "Dun Daisy" or thunder daisy, and was probably held sacred to Thor in some remote period.

But the daisies Burns sang of were not the ox eye. The wild daisies of Scotland that he loved, the same as those of England, are small flowered, low-growing plants like the garden *Bellisperennis*, the flowers having a single row of petals. The "wee modest crimson tipped flow'r" describes it so perfectly.

In the language of flowers the daisy means "innocence." And the Latin name of the daisy, *Bellis*, signifies "pretty," which truly is very appropriate, for daisies are pretty to the fullest extent of the word.

Book Notices

Of Communion with God. By Kenneth S. Guthrie, Ph D. Philadelphia: George W. Jacobs & Co. Pp. 62. Price, 35c. White and gold cloth boards.

A valuable little book to promote devout meditation on the way and counsels of God, with prayer and adorations. It is by a Church clergyman of Philadelphia, and is concerned, in Book I., with Love; Book II., the Presence of God; III., Adoration; IV., Peace.

From the Memoirs of a Minister of France. By Stanley J. Weyman. New York: Longmans, Green & Co. Price, $1.25.

These short stories of the times of Henry IV. have all the charm which have made the author's romances so popular. In most of them the king is the central figure, and many of the noble traits of character which endeared him to his generation are skillfully depicted. No one can fail to be entertained with these tales.

1) **Womanhood;** Hints and Helps for Young Women. Pp. 175.
2) **Aim High;** Hints and Helps for Young Men.
By William M. Thayer. New York: Thomas Whittaker. Pp. 181. Price, each, 75c.

The two volumes hold a multitude of good counsels toward a sensible, earnest, and well-developed life for each of the classes to whose benefit they are addressed. Mr. Thayer has himself evidently read well and widely, and comes fitly to his chosen task of mentor to young men and women. Hardly any phase, period, or opportunity of life seems here to miss its appropriate counsel or suggestion.

Studies of Men. By George W. Smalley. New York: Harper & Bros. Pp. 394.

This volume is made up largely of articles written originally for *The New York Tribune* at some opportune moment when the person under consideration was for some reason prominently before the public mind. The value of the sketches is enhanced not a little by the opportunities for personal and accurate knowledge which came to the author as chief foreign correspondent of the paper publishing the articles. He gives us representative men, both at home and abroad, including, by-the-bye, one woman who honors the company into which she has fallen, though an exception to the series for which we are not prepared by the title. While not biographical, the book gives us what would be the very best part of any biographical sketch, and in a manner that is exceedingly instructive and entertaining. The glimpses into private lives, while not inquisitive, are delightful revelations, and our enthusiasm is increased, if possible, for our own Oliver Wendell Holmes, as he is brought to us afresh in these pages. No book could fail to be of interest and value that can add to our knowledge of the men who are making the history of our own time, and the author has been at pains to give us many incidents and facts that have not appeared in print, save as found in these sketches.

Fifty Years, or, Dead Leaves and Living Seeds. By the Rev. Harry Jones, M.A. New York. 1895.

These sprightly reminiscences are full of good stories and useful suggestions. The writer is a Broad Churchman of the school of Kingsley and Maurice. His forte has lain in very practical work, particularly for the improvement of the physical condition of the poor and incompetent. It is evident that he acted an heroic and most useful part in connection with the visitations of cholera in the slums of London. His limitations will appear evident enough to the careful reader. They appear most clearly in his ingenious lament that he never succeeded in impressing himself sufficiently upon his young people to lead them to maintain relations with him after they had passed out into the world. Clearly, he failed to touch the inner springs of soul and conscience. Much of the interest of these memoirs centres about the writer's experience at St. George's in the East, where he succeeded Mr. Hansard after the days of the riots.

In Deacon's Orders, and Other Stories. By Walter Besant. New York: Harper & Bros.

Walter Besant is undeniably a good story-teller, Of the stories in this volume, some are well-rounded and complete, others are little more than sketches, but all are attractive. The first, entitled, "In Deacon's Orders," and the last, "King David's Friend," strike us most favorably. "In Deacon's Orders" has for its theme "Religiosity," a peculiar phase of character not infrequently met with by those who have to do with aspirants for the ministry, or with religious guilds and associations. The story presents us with the rise and progress of a specimen of this type, in which a real attachment for the external and sentimental features of religion is combined with the absence of a moral sense. In this particular case the character is perhaps somewhat overdrawn. We do not think the victims of "Religiosity" are often so clearly sensible of the absence of a conscience as the Rev. Paul Leighan, or would quite so frankly admit even to themselves that they were in reality wedded to the "world and her two famous associates." But there are degrees in "Religiosity" as in everything else, and the forms which it assumes and the combinations into which it enters are of infinite variety. Young men's guilds and Christian associations, sectarian prayer meetings, ritualistic enthusiasts, theological schools, all present examples easily identified by the attentive observer of human frailty. "King David's Friend" is the story of an act of self-sacrifice so absolute that to many it will seem incredible. But that men are still capable of imagining such a thing is a hopeful sign, and in itself gives assurance that human nature has not wholly lost its sense of the truly heroic.

A History of the Councils of the Church from the Original Documents. By the Rt. Rev. Chas. Jos. Hefele, D. D.; Vol. IV., A. D. 451 to A. D. 680. Translated from the German with the author's approbation, and edited by Wm. R. Clark, M.A., etc., etc. Edinburgh: T. and T. Clark. 1895. Imported by Chas. Scribner's Sons, New York. Price, $4.50.

Some years have gone by since the third volume of this monumental work appeared in English dress. A fifth volume, coming down to the seventh ecumenical Council of 787 A.D., is promised, if the demand for this volume is sufficient to warrant such a venture. We should regret exceedingly if this condition should fail of fulfillment. Bishop Hefele's work is most painstaking and accurate. His Roman position has as little effect as possible upon his treatment of fact, and the entire theological world is indebted to him. Dr. Clark confesses "that students of the Councils of the Church experience a relaxation of interest when they have passed the great Council of Chalcedon." But he rightly urges the importance of the period traversed by this volume, not only because of the continuity of Church history, but by reason of the perpetual recurrence of the problems which then confronted the Church. The most important Councils of the period are the Council of Orange, 529 A. D., which succeeded in expressing the mind of the universal Church on the questions at issue in the Pelagian controversy; the fifth ecumenical Council, held at Constantinople in 553 A. D., which passed upon the "Three Chapters;" and the Council of Toledo, 589 A. D., which saw the repudiation of Arianism by King Recared of Spain and his people. These Councils, as well as many others, are treated of with fullness and accuracy. In view of the author's ecclesiastical position, the student will naturally turn to the account given of Pope Vigilius and his proceedings in relation to the fifth Council. Bishop Hefele treats of these proceedings with great care, naturally saying all that can be said in favor of the papal policy, but exhibiting the facts none the less without wavering. We urge all students of ecclesiastical history to procure this volume. It is indispensable.

Magazines and Reviews

Harper's Weekly of Sept. 28th contains a large and handsomely illustrated supplement devoted to the forthcoming revival at Athens of the ancient Olympic games. The article is written by Demetrius Kalopothakes, Ph.D., the correspondent at Athens of the London *Times*, and contains a description of the restored Stadion, in which the games will be held, and an interesting account of the circumstances leading to the re-establishment of the ancient sports.

Mr. Edw. Dicey gives a graphic account of "Stambouloff's Fall" and an insight into the Bulgarian situation, which is exceedingly interesting, in the *Fortnightly Review* for September. St. George Mivart gives one of his dashing attacks upon modern sophistries in the scientific world. He assails the methods of Weissman, Haeckel, and Pearson, exhibiting their unconscious slavery of intellect to the mere faculty of imagination, and the shallowness of the phantasms which they set forth as deep and far-reaching truths, and put in the position of dogmas. Mr. M. Rees Davies portrays "The Awakening of China," and points out the value to the whole world of the terms which Japan has imposed upon the Celestial Empire. Mrs. W. R. Clifford contributes "In Case of Discovery," a curious story, containing a plot of unusual originality.

Elizabeth Stuart Phelps has written nothing that equals in dramatic interest, or in beauty of description, her story entitled "A Singular Life," completed in *The Atlantic Monthly* for October. It is strongly written with exquisite touches of tenderness and humor, and is a lofty portrait are of Christ-like devotion to the salvation of others. It is refreshing to read such a pure, sweet story in contrast with those usually found now-a-days in our periodical literature. Lafcadio Hearn's paper in this number, on "The Genius of Japanese Civilization," is valuable because of its accurate knowledge and acute observation. Alvan F. Sanborn tells us how to see the Wordsworth Country on two shillings a day. In view of the memorable gathering at Lookout Mountain during the past summer, Bradford Torrey's paper on that region is of unusual interest. The book reviews, which constitute so important a part of every issue of *The Atlantic*, treat of a group of six stories much read and discussed at present.

The Hon. Mr. Justice Ameer Ali writes in *The Nineteenth Century* for September, on "Islam and its Critics," deprecating recent attacks on Mohammedan civilization, and trying to show that Christianity is identified with as much barbarism as Islam is. Sir Alfred Lyall discusses "The Permanent Dominion in Asia." He notes the present tendency of events towards the alliance of China with Russia and France, and of Japan with England, and argues that England's interests demand the independence of China. Herbert Spencer contributes a very "Brief Note," referring to his own writings in refutation of the charge made by Prof. Mivart that he shrank from exposing the most vulnerable part of his philosophy, the ethical, to adverse criticism. Count De Calonne writes on "The Romance of Leonardo da Vinci;" and Capt. Lugard on "New British Markets in Tropical Africa." H. C. Lowther portrays "Lion Hunting beyond the Haud."

The Westminster Review for September contains an article on the late "Thomas Henry Huxley in his relation to Science, Education, and Sunday Observance," by Mrs. Simpson, written in the style of one who regards herself as an apostle of reform, and who judges Christian principles by the conduct of their most fanatical exponents. E. M. S. contributes "A Common-Sense View of Agnosticism," and seeks to overthrow the force of the analogy drawn between sense perception and spiritual vision. Mr. Chas. Ford pleads for an "Ethical Solution of our Social Problem." He says that both the political and religious solutions are impossible, and suggests some avenues of ethical achievement in the formation of a higher type of public character, in unity in social reform, and in law ranged wholly on the moral side. He urges more friendly co-operation between religious and ethical ideas and teachers, and the formation of an association for applying ethics to practical life. He is ignorant that ethics depends upon religion for its discovery and sanction. Ethical societies have existed and failed. Christianity is the true cause of the prevalence of high ethical ideals. The failure arises from the natural propensities of man, not from religion.

With the October number, *The Century* closes its twenty-fifth year and fiftieth volume. The frontispiece is the last one of Mr. Coles's series of engravings after the Dutch and Flemish masters, the subject being Vermeer's "Lady Standing at the Spinet." The opening article, by Mrs. Anna Bowman Dodd, author of "Three Normandie Inns," describes in a gay and picturesque manner the charm of a cruise on the Norfolk Broads in England, which is fully illustrated by Pennell. *Apropos* of election times, Mr. Edward J. McDermott contributes a very entertaining paper entitled "Fun on the Stump," describing the humors of political campaigning in Kentucky, not without a serious direction to the fun. The centenary of Keats, who was born October, 1795, is the occasion for a group of papers on the poet. There is a timely essay by Prof. Cesare Lombroso, on "Nordau's Degeneration: Its Value and its Errors," and in the Open Letter Department a letter from Lombroso to Nordau and a reply to it, printed by permission of the writers. "The Marriage Rate of College Women" is a very suggestive article by Miss Milicent W. Shinn, late editor of *The Overland*, who has given special attention to the subject. The editorial articles in *The Century* for October deal very clearly with the question of "Money and Debts," and discuss the "Proper Use of College Degrees." Prof. Frothingham, of Princeton, writes about the "American School in Rome," which is about to be opened; and Prof. Thorpe, of the University of Pennsylvania, on "A New Suffrage Qualification."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

FREDERICK A. STOKES CO.

A Bubble. By L. B. Walford. With Frontispiece by H. C. Edwards. 50c.

E. P. DUTTON & CO.

Studies in Theologic Definition Underlying the Apostles' and Nicene Creeds. By Frederic Palmer. $1.25.

LEE & SHEPARD, Boston.

The Christian Consciousness—Its Relation to Evolution, in Morals and in Doctrine. By J. S. Black. $1.25.

A. C. McCLURG & CO., Chicago.

Menticulture; or, the A-B-C of True Living. By Horace Fletcher. $1.

THE CATHOLIC BOOK EXCHANGE

The Oxford Movement in America; or, Glimpses of Life in an Anglican Seminary. By the Rev. Clarence E. Walworth.

FLEMING H. REVELL CO.

Life-Power or Character, Culture, and Conduct. By Arthur T. Pierson.

PAMPHLETS

The Primitive Provincial System. Adapted to Our Wants in America. By the Rev. Francis Granger, M.A.

Leffingwell's Manual and Rules of Order for Parliamentary Debate. 4th Edition. By Sam. L. Leffingwell, Indianapolis, Ind. 20c.

The House of Bishops. The General Convention, Minneapolis, 1895. Compiled by Laura Grover Smith.

Kontrasts and Paralels Between the Ferst and Sekond Christian Churchez diuring the Ferst Sentiuri ov thair Ekzistens. Bei Ser Eizak Pitman. Sekond Edishon, in Reformd Speling. Jas. Speirs, London. 1d.; 6d. per duzen.

Old South Leaflets on Puritanism; No. 58, Hooper's Letters to Bullinger; No. 59, Sir John Eliot's "Apology for Socrates;" No. 60, Shipmoney Papers; No. 61, Pym's Speech Against Strafford; No. 62, Cromwell's Second Speech; No. 63, Milton's "Free Commonwealth;" No. 64, Sir Henry Vane's Defense.

Modern Roman Claims. Considered in the Light of Scripture and History, and found to be Groundless Assumptions. By the Rev. Andrew Gray, D.D., 3 Haynes Park, Boston, Mass.

Report of the American Humane Association on Vivisection and Dissection in Schools. John G. Shortall, president; the Rev. Francis H. Rowley, Albert Leffingwell, M.D., special committee. Chicago, 1895.

The Incellectual Arrogance of the Age. A Sermon. By the Rev. Hamilton Schuyler.

The Twenty-fifth annual Report of the Philadelphia Protestant Episcopal City Mission, the Rev. Herman L. Duhring, Superintendent, No. 411 Spruce st.

Soldier and Servant Series. Archbishop Cramer and the Prayer Book. By the Rev. Samuel Hart, D.D., J. A. P. C. Hartford, Conn.

A Question of Ministerial Prerogative. Debate and Findings of the Standing Committee of the Diocese of Alabama, in the case of Rector vs. Vestry of St. John's church, Mobile, with the Bishop's Decision in the case.

Catechetical Instruction on the Church and its Orders. For Schools and Catechetical Classes. Fourth edition. R. Grant & Son, Edinburg.

The Household

An Old Maxim

From *The N. Y. World*

"Treat everybody well;"
Thou canst not tell
The good to others done,
The good thyself shalt win;
Thou may'st hide many a sin
If hearts be won.

"Treat everybody well;"
Not lost the smile
Which captures even guile—
How, who may tell?
There is a subtle power
Deep hidden in the face,
The tone, the way, whose grace
Lives hour on hour.

"Treat everybody well;"
Some day thou'lt bless
The long-forgot caress
Of courteous meed,
And in thine own dark night
Kind hearts shall shed their light
Thy steps to lead.

"Treat everybody well;"
Some will deride,
Some will forsake thy side,
But nobler yet
Will be the friends who stay
Nor feel—dark night, clear day—
One vain regret!

REV. EDWIN B. RUSSELL.

The Rev. Canon Duckworth has added another to the list of anecdotes of "absent-mindedness." It relates to a worthy clergyman of his acquaintance who, having been presented to an important living, preached his first sermon from the words: "All that ever came before Me are thieves and robbers." He was surprised and distressed when the church wardens afterwards hinted to him that his choice of a text had been a little hard upon his predecessors. Another is from a correspondent who, some time ago, in passing through a churchyard in Lancashire, saw a number of flower-wreaths on a newly-made grave. One among others had a card attached, on which was written, "With Mrs. ——'s deep sympathy," but the lady had omitted to note that at the bottom in the corner were the words: "At Home on Fridays."

When the late Dean Burgon was a curate in Berkshire, a baby was brought to be christened, and the father gave the name "Vanus." "Vanus! I suppose you mean Venus. Do you imagine I am going to call any Christian child after that abandoned female, and least of all, a male child?" The father of the child urged that he only wished to name it after his grandfather. "Your grandfather?" cried Burgon, "I don't believe it. Where is your grandfather?" He was produced; a poor old soul of eighty, bent double, and certainly not looking in the least like the goddess in question. "Do you mean to tell me, sir, that any clergyman ever christened you 'Vanus,' as you call it?" "Well, no, sir. I was christened 'Sylvanus,' but they always calls me 'Vanus.'"

In one of our New England towns last spring a good Methodist woman met a Churchwoman a day or two before Palm Sunday.

M. W. "Oh! we are going to have a splendid service at our church next Sunday. It will be just lovely with decorations, and we shall have such beautiful singing.

C. W. "What is it for?"

M. W. "Oh! our minister has to go to conference on Monday, and will be gone over a week, and so we celebrate Easter next Sunday. [After a pause] Do you pay any attention to Easter in your Church?"

C. W. Simply paralyzed; could make no reply.

This recalls a story, presumably true, but for which the writer cannot personally vouch. A Methodist woman entering a book store picks up a Prayer Book. Her attention is excited. She turns over leaf after leaf with intense interest. At last she speaks: "Well! I know *now* where the Episcopals got their Prayer Book! They took it from our Discipline."

Birds

FROM *The Interior*

To the bird lover the autumn flight is almost as full of interest as the spring return. Granted that there is less of song, there is more of fellowship. In April the newly arrived hosts break ranks the moment they reach their nesting grounds; but in October they spend days and weeks in making up their pilgrim companies for the warmer lands of the South. What life, what animation, what excitement reigns in their gathering numbers. Over the great corn fields of the West rise and sway the innumerable multitudes of the blackbirds, red winged, yellow headed, purple throated, obeying with precision some undiscerned leader and some unheard command. Out upon the broad prairie spreads what seems a cloud of newly fallen snow, but a nearer approach shows it to be an army of geese moving down from Manitoba to the gulf. The scattered lakelets are swarming with bridal ducks, spoonbills, and green headed mallards. And whether it be a Canada goose spreading its broad vanes to the north wind, or a ruby-throated humming bird darting swift through golden sunshine, the bird is one of the marvels of creation, and worthy a thousandfold the study that it gets.

Intermediate between the fish of the sea and the beast of the forest, the bird exhibits a higher type of life than is found in its predecessors of the wave, and a more beautiful exterior than is to be found in any of its successors of the wood. Its general form presents at once grace and utility, the most delicate curves and the least resistance. Its contour furnishes the model upon which all machines are constructed in which we desire to attain the highest speed by the least expenditure of power. It seems strange that builders of steamships took a generation to discover that propulsion through the water should be accomplished, as in the duck, not by paddles at the sides of, but by power placed behind, the bulk. Scientific study of a quail's flight shows that in action each wing becomes not an oar but a propeller's screw; and any body who has studied the lines of a swallow need not be told how closely it corresponds with those of a prize yacht built to distance all competitors.

To the thoughtless observer, and most observers have eyes but see not, a bird's bill is a bill, and that is all. But they have not taken time to consider how this simplest of all instruments becomes in turn knife, fork, spoon, nut-cracker, shovel, in fact everything required by the various habits of the bird. A bird's foot seems wellnigh as simple as its bill in its construction, but it becomes a hand, an oar, a rake, according to the life of the possessor. Now in the wader it is smooth and slender and polished to the last degree; now, as in the arctic owl, it is short and stout and firm, padded thick with cold-repelling plumage. Man has never yet constructed an oar so flexible, so powerful in its stroke, so non-resistant in its return, as a duck's foot; nor has he, with all his skill, forged a climber that will enable him to mount to any height and sustain himself in upright or reversed position, as its foot enables a woodpecker to do.

But the most marvelous detail in the structure of a bird is, of course, its wing, that member which differentiates it from all the rest of creation. To supply it force the whole vertebrate structure undergoes a modification, and the breast-bone with a deep keel furnishes a foundation upon which to build up the bulging muscles that shall guarantee an adequate power. In the wing itself one finds a multiplicity and intricacy of tendons far exceeding the shrouds and cordage of a ship, so arranged that each vane must now present its broad side to the air for flight, and now offer its sharp edge on the up-stroke so as not to retard its progress. Nor is it only in its general features, but in its every detail down to the tiniest barbule of the feathers, that the wing offers a field for absorbing study and devout contemplation.

For it is after all of most worth to know the bird if it lead us to know its Creator. Darwin has confessed that the eye in a peacock's tail was a mystery to his science. But all the iridescent hues of all our winged creatures are no mystery to the children of God who believe that these things were created for their enjoyment. The silvery shimmer of a grebe's breast, the golden luster of a parrot's crest, the inimitable rose that hangs like a jewel from the throat of a grossbeak, these and ten thousand other beauties of our feathered friends bring to us a far richer pleasure than they can to their possessors or to their fellows. They constitute a part of the furnishing of this earth for man's delight, although, alas, their beauties are displayed to so many unappreciative eyes.

We have not said a word about the bird's song, for this is the season when they are most silent. And by our cruelties and wantonness we have driven our "little brothers of the air" so far away from us that few realize the variety of song-birds to be found in our northern climes. To be sure we have no sky-lark and no mocking-bird proper, although the cat-bird comes pretty near being one, as all bird lovers know, but about our camp in the woods by some rippling stream we have in a morning counted twenty-five varieties of song-birds and warblers, an orchestra not to be despised.

It is said that the earliest poem in the English language is a bit of verse addressed to the Cuckoo, the first harbinger of spring to British Isles. Not in his more ambitious poems, but in his "Lines to the Skylark," did Shelley touch the high water mark of his genius, and above all else that he wrote, Bryant prized his verses, "To a Waterfowl." Willis devoted many months to the composition of his "Hebrew Melodies," but they will be less remembered than his exquisite poem upon "The Belfry Pigeon." Such facts ought to make clear to us the divine mission of the fowls of the air, and to show that the soul can not seek to realize the facts embodied in the lives of the birds without being lifted into a purer air, and made, like the birds, to dwell in realms

"Where nothing earthly bounds her flight,
Or shadow dims her way."

A Light in Cricket Alley

BY VIRGINIA C. CASTLEMAN

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III.

Hattie Ryder was not a very pretty child, for her features were not regular, and she was thin and sad looking from overwork; but her honest blue eyes, fair skin, and curling red hair, made her face a pleasant one to look upon. After she had been in Kempsville a few weeks she began to get a rosy color in her cheeks and a happy light in her eyes, which very much improved her appearance.

Mrs. Reede taught her to be tidy in her ways and dress, and found the adopted child quick to learn and anxious to please her kind friend. Hattie went to school every day instead of spending her childhood in working in the factory; and by the time she was twelve years old she not only could read and write well, but she had taken music lessons and could play quite well on the little organ in Mrs. Reede's parlor. There was nothing Hattie loved better than music except her new Bible, which Mrs. Reede had given her on her last birthday, and which she prized the more that she had never owned a book in her life before she came to Kempsville. She loved especially to search for those verses which speak of Jesus as the *Light*, for they reminded her of that dark night when she had first seen the Lighthouse and heard the people singing in the upper hall. Sometimes she longed to see her mother again, and to be able to read to her the precious words which had been such comfort to the child; and she wondered if the money got by her supposed death had helped to keep Mrs. Ryder from working so hard over that sewing. Once she thought of writing to some one in Cricket Alley to find out about the family, but the thought of her father's anger terrified her still; and then, too, Hattie never remembered to have seen a postman in Cricket Alley, and she doubted if a letter would reach any one there.

One morning, however, as she read over her verse for the day, from the daily texts printed in large letters upon the Scripture roll hanging beside her little bed, the words puzzled her: "But he that doeth truly, cometh to the light that his deeds may be made manifest, that they are wrought of God."

She did not know the meaning of the words "manifest" and "wrought," so she took her small dictionary from the shelf where her school books were, and searched for the words. "'Manifest, plain, open;' 'wrought, performed.' I suppose that means 'done,'" she said to

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DR.
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CREAM
BAKING
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herself. "Then the verse means 'that his deeds may be plain to everybody that they are done by God's commands. I will run down and ask Mrs. Reede."

Hattie always said her text to Mrs. Reede while she set the breakfast table. "Does it mean one should not hide anything?" she asked, with a troubled look in her eyes.

"Of course there may be things it is best to tell only to God, Hattie," was the answer, "but I think the text means we should try always to act honestly towards others, that people may believe in our truth, and when God's light shines upon us, we may not be ashamed of our deeds. But what troubles you, Hattie? Do you not understand your verse yet?"

"I think I do," said Hattie; then she added quickly: "It makes me feel as if I had done wrong to run away from home and not tell people I was living; that is not acting *truly*, is it?"

Mrs. Reede looked puzzled until she drew from the girl how her father had wished she was dead so he could get the money for her life insurance.

"He said it was mother's money, and I thought she wouldn't have to work so hard; that was the reason I ran away. But I didn't know it was wrong. Nobody ever told me," she added, sorrowfully.

"If you didn't know it was wrong, Hattie, God will not judge you for it; but now you know, dear, isn't it like 'the light shineth in darkness?'"

"You mean I ought to go back, now I understand?" asked Hattie, wistfully.

Mrs. Reede looked grave. "We must think about it, and ask God's guidance before we make any plans. Now it is breakfast time. Ring the bell for the lodgers, Hattie."

For several days nothing more was said of the matter; but at last one morning Mrs. Reede called Hattie to her, and said: "My child, I dislike to give you up, for I love you as my own daughter; but if your conscience tells you to go back to your mother, I will give my consent, and will go with you to the city to find out if it is safe for you to return to Cricket Alley."

"I will go, Mrs. Reede," said Hattie, "and let them know the truth about me."

"Then, instead of going to school today, we will get ready to take the afternoon train. You need take only a few necessary things with you until we decide about your future home; then, if need be, I can send your trunk to you."

Hattie smiled sadly, wondering where she could find a place for her little trunk in Cricket Alley; but she ran up-stairs to make preparations, repeating softly to herself:

"But he that doeth truly, cometh to the light, that his deeds may be made manifest, that they are wrought by God." She could not help shedding a few tears at the thought of leaving Kempsville for good, for she had many friends among her schoolmates; and she looked longingly around her little bedroom where she had spent such happy, peaceful hours; but there was one thought which made the parting less sad to her—she would see once more her dear mother! Hattie wondered, as she laid away her clothes in the little trunk, if Tom and Maggie would remember her, and how they would all look when they saw her again, for two years had made some changes in her appearance, and the Kempsville Hattie was a taller, healthier-looking girl than the puny child who had run away from Cricket Alley that cold February night.

"Come, Hattie, and get your dinner," called Mrs. Reede, and presently the two were partaking of their mid-day meal.

Two hours later they were seated in the accommodation train, bound for that great Eastern city where Hattie Ryder had lived the most of her short life.

IV.

"Mr. Edmunds is out of town, and won't be back until next week," said Mrs. Watson, after hearing the story from Hattie's trembling lips, while Mrs. Reede listened, with an encouraging word now and then.

"And I must return to Kempsville tonight," said the widow. "What will you do, Hattie, stay here until Mr. Edmunds returns, or go back with me until he makes further inquiries?"

"I can't be happy now until I find my folks, and tell them about the Light," said the girl.

"Then you can stay with me for a day or so," said the matron, in her cheerful voice.

"You must write to me, Hattie," Mrs. Reede said in parting, "and remember you have always a friend and a home in Kempsville."

Hattie smiled gratefully in spite of the tears which filled her eyes. "I will come back to you some day, maybe, dear Mrs. Reede, and I shall not forget your kindness. You won't think hardly of me, ma'am, for staying here," and Hattie threw her arms around the widow's neck, trying vainly to suppress her sobs.

"No, indeed, dear child, you are acting as I would wish a child of my own to do; and your poor mother may need you sadly. Not but I shall miss you, too. I will come again to see you when I hear from Mr. Edmunds about Cricket Alley. Remember, Hattie, what I have tried to teach you, and especially pray God that you may be a 'light' to those other children of whom you have told me often.'

"I will remember!" cried the girl, earnestly. "Please send me my Bible when you can."

After Mrs. Reede had gone, the matron took Hattie to see the new lunch room. There was a delicious odor of coffee about, and at several of the round dining tables were persons taking meals; these people were of the laboring class, but looked quite at home in the lunch room of the Lighthouse, where they could get wholesome food at the lowest prices. Up-stairs were two rooms recently opened as a day nursery, in addition to the apartments Hattie had seen during her first stay with Mrs. Watson. She begged once more to see the children's ward where she had slept those four nights two years ago. In one of the white cots near the centre of the room a girl about Hattie's age lay asleep, the tangled dark hair framing her pinched face. Something in that face attracted Hattie, and she moved swiftly to the side of the cot, exclaiming: "Why, it is Chris; we used to work together in the factory, an' she lived with her old grandfather. Her father an' mother died when she was a little bit of a girl. Chris! don't you know me, dear?' she asked, wistfully, bending over the cot, for Chris had opened her dark eyes, and was gazing fixedly into the speaker's face.

"I'm Hattie Ryder, Chris! don't you remember Hat?"

"*You* are Hat? Why they told you was dead—drowned in the river two years ago"—began Christie, but she was seized with a fit of coughing which left her too exhausted to speak; and Mrs. Watson came forward, saying that they

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mustn't talk any more that night; but she added, as she tucked the cover snugly about the wasted form: "It *is* Hattie Ryder, my Christie; but she didn't die as the people in Cricket Alley thought she did, for a kind friend has given her a home these two years."

"Kiss me good-night, Hat," whispered the weak voice. "I'm glad you've come back," and her eyes followed Hattie and Mrs. Watson until the door closed upon them.

"She's to be sent to the hospital Monday," said the matron, as she led the way to her own room, which Hattie was to share.

"Is Chris very ill, then?" asked the girl.

"Yes, she is too ill to be at work. I am glad you will be here to-morrow, for you can amuse her talking about Kempsville; but you mustn't let her talk more than you can help, it tires her so."

"I can sing to her some new hymns I have learned," answered Hattie. "It was Chris taught me 'Jesus loves me.' She used to go to the mission school."

So the next day the two little friends spent together, Christie Miller propped up on pillows in bed, and Hattie seated in a low chair beside her. It seemed as if they could never get through exchanging confidences, and Christie looked brighter and stronger than she had done for many days, for these two factory girls had shared many sorrows in the old days as well as the few joys that came even to children in Cricket Alley; and their love had increased rather than lessened during those years of separation. Christie listened eagerly to Hattie's accounts of her home in Kempsville, and could scarcely express her wonder over the fact that little Hat had slept and dressed in a room of her own, where the sun shone brightly through the south window upon some pretty plants on the broad sill. And to think that Hattie Ryder could play on an organ!

"Why do you go back to Cricket Alley, Hat?" she asked, thoughtfully. Then Hattie told her about the text, and how she wanted to be true in word and deed.

"It ain't right, Chris, is it, to deceive people? but I thought I was helping mammy when I ran away. Now I'm going back, even if my father does beat me."

"He ain't there to beat you. He went off with the money an' ain't been back, oh! for ever so long."

"And mammy?" asked Hattie, eagerly.

"She's a stitchin' just same as ever; and I'm glad you're going back, 'cause she looks so sad and tired. Mary went off an' married Bill Sims what works at the iron foundry, an' she can't help no more 'bout the house. Mag and Tom have growed a lot, too."

A tear stole down Hattie's cheek as she listened. "I must go home this very day," she cried, "an' tell mammy I'm living. Oh, Chris! I'm sorry I went away an' left her."

Then Hattie remembered to ask Christie how she happened to come to the Lighthouse, and heard how Christie's grandfather had died some months before, and that Chris got sick trying to nurse him and work at the factory, too.

"The teacher at the mission school sent me here when I got too ill to work, an' I've been resting, oh, *so* good, Hat, in this little bed. I think Jesus *does* love us, Hat."

Then Hattie sang for the sick girl, and when she saw Christie had fallen into a sweet sleep, she rose softly and went to look for Mrs. Watson, to ask her if she might go alone to Cricket Alley.

"Are you not afraid?" asked Mrs. Watson.

"Not now, since *he's* gone away. Chris told me he was gone, an' mammy needs me. Oh, dear Mrs. Watson, I must go!"

"Come back to-morrow, then, and tell me about everything. I think we can find some employment for you here, now you have grown so helpful;" and Hattie ran quickly from the room.

(To be continued)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

A Good Driver

"Oh, mamma, I do wish Teddy would get over his lameness; I'm just starving to drive something!" wailed a lively little boy to his sympathetic mother.

"Suppose you try driving yourself. I have found Sanford Brooks a very frisky creature to drive," suggested mamma, smiling.

"Now, mamma! How could I drive myself?"

"What is the thing that pleases you most when you drive your little donkey?" asked mamma.

"Why, it is because I make him go and stop, when I want to, and turn around; and then it is so nice to feel the pull on the reins and know I can master him."

"That is just what is so delightful in driving one's self," said mamma. "I mean you should try to make Sanny Brooks obey Sanford Livingston Brooks when Sanny wants to be wild and foolish."

"That would not be one bit of fun, mamma," and Sanford looked reproachfully at his mother.

"You think so because you have never tried it. Just promise me that the very next time Sanny wants to do what you know is wrong, you will say: "Whoa, Sanny!" and pull hard on the reins, and make him trot along straight in the right road, with never a kick."

Sanford rubbed his hair up from his forehead till it looked like straw wisps, and he scraped one foot along the edge of the sofa before he promised to try mamma's idea. But he was a boy to keep his word, and within an hour he had a chance to try his new kind of driving.

Two of his neighbors looked into the garden, and called: "Hi, San! Come and hang on the carts!"

Sanford's mamma objected to his hanging on behind carts, because it often brought bad words from the drivers; but she did not forbid him, being a wise mother. "I know that it is not in boy nature to resist hanging on carts," she said, "and I would rather that Sanford should keep on openly until he sees the foolishness of it than that he should do it on the sly and then lie about it, as I know some boys do."

Sanford knew this was his mother's view of the matter. Just as the boys repeated their call, he remembered about driving himself. So he shouted back: "No, mamma does not like me to get all muddy. Next time, perhaps."

"Oh, lily white boy, can't stand mud!" shouted the boys. And they ran off, leaving Sanford very indignant, and longing to pound them.

"Whoa, Sanny!" he said, suddenly; and somehow he straightened up and held his head high, as if some one had really reined him in.

He went to the orchard to look at Teddy who was enjoying the rich, spring grass. "Teddy, I am better off than you, for you cannot drive yourself," he said, as he patted the little donkey.

Then a funny thought came into his head: "When a boy cannot drive himself, is he like a donkey?"

"Whoa, Sanny! Keep straight; don't kick. Mind me; I'm your master, Sanford Livingston Brooks, Esquire!" he shouted, half laughing at his own fun. But he was putting the lesson into his own mind all the time, without understanding how important it was.

When he asked his mamma, some hours later, about the donkey conundrum, she said, very seriously: "Yes, my dear child, you have found the right idea. The boy who can hold a tight rein over himself, over the thoughts and acts he knows are wrong, is a splendid driver, fit to be at the head of men and to lead them to victory, either in peace or war. But the boy who cannot drive himself is really on a level with the lower animals."

—*The Colporteur.*

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A Good Turn

"Here, Ned," called Mr. Fisher, "take this basket up to Mrs James Findlay's, on Sixth street. Know where it is?"

"Yes, sir," replied Ned, picking up the basket and starting off.

He was employing the Saturday before Christmas in running errands for Mr. Fisher, at the market, in order to have some more money to spend. The basket, besides some small parcels, contained a duck, the head of which would hang out, and a large spray of holly. As Ned was passing a stationer's, he was attracted by the display of Christmas cards, one in particular bringing him to a complete standstill.

"There," he exclaimed, "there's the very card I heard mamma tell Anna she wished she could find. She said she saw it last Christmas, but it didn't 'pear to be about this year. Wouldn't she be s'pris'ed if she would find it under her plate Christmas morning?"

He put his basket down and began feeling in his pockets to see if he had money enough to get the card. He thought it would not be more than a quarter. His hands were cold, and it took him a good while to fish out the nickels and pennies. Then he had to count them two or three times to make sure he had twenty-five cents, and all the while Mrs. Findlay's basket, with the duck in it, was sitting on the pavement behind him.

And this was what was taking place back of him: A miserable dog across the street eyed that duck for a few moments, and then made up his mind he would have it. He sneaked slowly across, stopping two or three times to look all around, then crept up to the basket and just had the duck by the neck, ready to drag it out and run, when whi-z z! came a big, hard snowball right on the middle of his back, causing him to yelp with pain. He let go the duck and fled, with his tail between his legs.

It was Horace Lynn who threw the snowball. He and Jack Willis were playing near by, and saw Ned come along with his basket. They watched him as he stood looking in the window and counting his money, and Horace remarked:

"Something'll happen to that there fowl."

"Wish there would," said Jack; and they both laughed.

"'Twould git him into a peck o' trouble," said Horace.

They disliked Ned, because he, though younger than they, got ahead of them at school and kept ahead in all classes. Besides, he was always getting rewards for good conduct and for being neat and orderly, and they never in their lives got any rewards for anything. Of course, that was because they did not deserve them, and it showed a very poor spirit that they disliked Ned because he was a better boy than either of themselves. Now, they thought, he is going to get into a scrape, and they quite enjoyed the prospect. With great glee they watched the dog stealing across the street. In fact Jack was so delighted that he fairly laid down and rolled in the snow.

"The duck's gone!" he chuckled.

"No, 'taint," said Horace, and whiz went the snowball.

You know you can think a good many things in a very short time, and in just those few seconds Horace had evil thoughts of allowing Ned to meet with this misfortune, and good thoughts of trying to prevent the mischief. The good impulse triumphed and he drove off the dog.

"You've spoiled all the fun," exclaimed Jack, disappointedly, as the dog yelped, and Ned turned just in time to see what had nearly happened.

"You'd better keep a sharper look out for your duck," shouted Horace.

Ned was so frightened to find how nearly he had come to losing the duck that he was actually pale. Only pausing to say: "Oh, Harry! you've done me a good turn," he seized the basket and ran, never stopping until he handed it in at Mrs. Findlay's kitchen door.

Horace always liked Ned better after that, because you generally do like people to whom you do some kindness.—*The Orphanage Record.*

The Exact Truth

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out. "It will make your wall untrue, Ben," he said.

"Pooh!" answered Ben; "what difference will such a trifle as that make? You're too particular."

"My mother," replied he, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I am not lying, and have no intention of lying."

"Very true, but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character; it will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben, and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they quitted work and went home.

The next morning they went to resume their work, when, behold! the lie had wrought out the result of all lies. The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last, in the night, had toppled over.

Just so with ever so little an untruth in your character; it grows more and more untrue if you permit it to remain, till it brings sorrow and ruin. Tell, act, and live the exact truth always.

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Diet for Children

A famous specialist lays great stress upon the following diet for children from one to three years:

ARTICLES ALLOWED

Milk.—Always the basis of the diet, one quart daily; without dilution unless very rich; always warm.

Eggs.—Soft-boiled or poached, never fried, not oftener than three times a week.

Meats.—After eighteen months, if most of teeth are present; once daily, finely bruised or scraped, rare roast beef, roast lamb, broiled mutton chop or beefsteak, white meat of chicken or turkey; fresh fish, boiled or broiled, bones the only drawback.

Vegetables.—Potatoes (not till two years) roasted; peas, asparagus tops, spinach, string beans, boiled onions, stewed celery: all should be very well cooked in season and fresh.

Cereals.—Oatmeal, wheaten grits, hominy, barley, rice, farina, and arrowroot; all should be cooked at least two hours, and given with milk, well salted, better without any sugar.

Broths, etc.—Beef juice extracted from broiled round steak (one-half to one pound); mutton, beef, or chicken broth, as follows: One pound finely chopped lean meat, one pint of water, stand on ice four to eight hours, cook slowly one hour, strain and season with salt, cool and skim off fat.

Bread and Crackers.—In some form to be given with each meal; only stale bread (well baked); toast, zwieback, graham, oatmeal, and gluten crackers, with meals only.

Desserts.—After two and one-half years, plain custard, ice cream, rice pudding (no raisins), baked apple, stewed prunes.

Fruits.—After twenty months, oranges; after two and one-half years, apples, pears, grapes, berries, etc. In the country, almost all varieties in moderate quantity; give very cautiously in cities and during the summer.

ARTICLES FORBIDDEN

The following articles of food are improper for a healthy child under three years, under all circumstances:

Meats.—Ham, sausage, pork in all forms, salt fish, corned beef, dried beef, goose, duck, game, kidney, liver, and bacon, meat stews and dressings from roasted meats.

Vegetables.—Potatoes, except when roasted, cabbage, raw or fried onions, raw celery, radishes, cucumbers, tomatoes, raw or cooked; beets, carrots, and green corn.

Bread and Cake.—All hot bread, biscuits, or rolls; buckwheat and all other griddle cakes; all sweet cakes, particularly those containing dried fruits and those heavily frosted.

Desserts.—All nuts, candies, dried fruits; all canned or preserved fruits; pies, tarts, and pastry of every description.

Drinks.—Tea, coffee, cocoa, wine, beer and cider.

Fruits.—Bananas; all fruits out of season; all stale fruits, particularly in cities and during the summer. Grapes are objectionable only from seeds. With most of the other fruits it is excess in the quantity which makes them injurious.—*Jenness Miller's Month'y.*

AFTER A DAY'S HARD WORK
TAKE HORSFORD'S ACID PHOSPHATE.
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Bronchitis,

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The Australian Dry-Air Treatment by Inhalation of Hay Fever, Catarrh, Asthma, Bronchitis, Diphtheria, Etc.

MASS. CHARITABLE EYE AND EAR INFIRMARY, No. 176 Charles Street, BOSTON, MASS., February 11, 1895.

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Yours truly, J. A. GOGGINS.

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The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

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Complete, by Mail, $1.00,

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R. T. BOOTH, 18 East 20th St., N. Y.

NOTE: See the large "Pass-it-on" advertisement in this paper three weeks ago, and read the life of Mr. R. T. Booth in the issue of last week.

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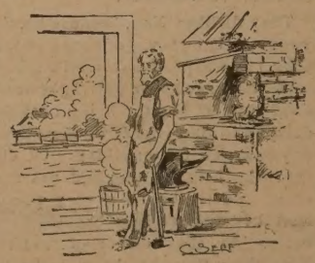

A Blacksmith.

May 22d, 1894.

The Dr. J. H. McLean Medicine Co.,
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Gentlemen: About three years ago, while working at my trade as blacksmith, I was taken down with Kidney disease. I suffered severely with pain in my back and general weakness, and was compelled to quit work. I was treated by several different doctors, who filled me full of drugs and medicines, but without benefit. I had begun to get discouraged when I received one of your almanacs and read of a case in it that was similar to mine, cured through the use of Dr. J. H. McLean's Liver and Kidney Balm. I concluded to try it. The result was entirely satisfactory as I began to improve immediately. I used, in all, three bottles, and was able to go to work once more, and ever since have enjoyed the best of health. I would be doing less than my duty if I failed to give you these facts, so that others may hear of the wonderful powers of your Liver and Kidney Balm.

Yours truly,

H. J. BRECHT,
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